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His Book

Anno Domini 1754

A N
E S S A Y,
O R
E X A M I N A T I O N
O F T H E
D O C T R I N E
O F

Robert Barclay's Apology.

C O N T A I N I N G,

A large Number of DISCOURSES and ARGUMENTS, with PROOFS abstracted from the *Holy Scripture*, concerning the most particular POINTS and TENETS of the *Christian Doctrine*, controverted between *Protestants* and *Quakers*, mentioned in that *APOLOGY*.

Written for the Use and Benefit of Honest and Impartial Readers, inquisitive of Truth.

By J O H N T H O R N L E Y,
CURATE of *Bosley*, in the County of *Chester*.

L O N D O N :

Printed by T. GARDNER for E. WITHERS, at the *Seven-Stars*, opposite *Chancery-Lane* in *Fleet-Street*; Mr. WHITWORTH at *Manchester*; Mr. PARSONS at *Newcastle*; Mr. RATHBONE at *Macclesfield*; and by many other Bookfellers in the Country.

M D C C X L I I.

[Price 3s. 6d. bound.]

The Author having been far distant at his Cure, most-while this Book was in the Press, the Errors of Printing are somewhat too many, which the Reader is desir'd to excuse ; they being most or all corrected, and placed after the Title-page, in the Manner following, and he will find all the rest sufficiently plain and eligible.

E R R A T A.

- P**Age 2. l. 1. for *Immanels* read *Immanuels*.
 p. 25. l. 17. for *see* a Counsel of Law, read *see* a Counsel of Law.
 p. 36. l. 14. in the Margin for 2 *John* i. 12. read *John* i. 1, 12.
 p. 47. l. 13. for the *Readers* judge, read the *Quakers* judge.
 p. 52. l. 28. leave out *is*, &c.
 p. 83. l. 21. for 2d. read 3d.
 p. 97. l. 5. add *and* between Light and Conduct.
 p. 229. l. 12. for *deride* the Church, read *divide* the Church.
 p. 248. l. 1. for *deny* not, read *day* not.
 p. 301. l. 26. for silent at *all* Times, read silent at *such* Times.
 p. 306. l. 7. read *Edifieth* the Church.
 p. 401. in the Margin, for *Matt.* xi. 1, 8. read *Matt.* x. 1, 8. for *Luke* x. 13. read *Luke* x. 19. and add *Luke* x. 17.
 p. 428. l. 28. for *contradistinguish*, read *contradistinguishing*.
 p. 459. l. 1. for *feed*, read *feeding*.
 p. 459. l. 10. for *lie* with him, read *be* with him.
 p. 461. l. 12. for *special*, read *specie*.
 p. 469. l. 16. for converted to *Christians*, read converted to *Christianity*.
 p. 483. in the Margin, for 1 *Cor.* xi. 16. read 1 *Cor.* xi. 26.
 p. 486. l. 21. for *Drinking*, read *Drunken*.
 p. 488. l. 25. for a Quaker *Institution*, read a Quaker *Insinuation*.

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1639/20

T H E
P R E F A C E.

I Judge, they are the most charitable Endeavours we can make for the Good of Mankind, though the most difficult Points of Duty, to inform Men's Understandings, and undeceive them in Matters of Religion. But such Endeavours are too often resented much contrary to Merit, considering the Difficulty and Laboriousness of the Work, in those whom the Grace of God and no other Cause incites to labour therein.

Yet, notwithstanding the indifferent Resentment this Work may chance to meet with of some Persons in the World (I hope not all) the Design being lawful, and the Work will shew whether it be not done according to Truth and Equity, or otherwise? I am willing to improve some Space of Time in this Business, what I can well spare to bestow herein, besides those Hours I should improve in the particular Duties of my Cure; with Desire to undeceive some of the People called Quakers. Though many others are more fit and able for Enterprizes of this Nature as seeming needful: yet as willing to take some Pains herein without sinister Ends or base Designs, I have some Encouragment to hope my

a 2

Labour

Labour will not be in vain, but may happily tend to some good Effect. And amongst all the suitable and well composed Pieces industriously wrought by our deceased Brethren of the Clergy, against that Heresy that arose about the Year of our Lord 1650, such are Dr. Lesley's Works against Quakerism, Mr. Norris's, George Keith's, Dr. Stillingfleet's seasonable Advice concerning Quakerism, and Mr. Tho. Bennet's Confutation of Quakerism, I find no Fault with any one. But all that I have read of such Pieces I judge to be suitable and well adapted to the Occasion, and see not wherein they needed to be done better. Yet, I suppose the Style in some Things handled somewhat too high and syllogistical for every Reader, and I conceive my plain Method of Speech will be as suitable and beneficial to mean Capacities. And since all that has been written to Quakers, concerning controverted Points, has not answer'd the Desire and End, to convert and persuade them to return to the Protestant Church, and observe Christian Ordinances, there seems to be need still to inform their Understanding and shew them their Errors, if a Man could do any good Service to God, his Church, or their Souls by his Pains. Which Things should incite us to endeavour in this Matter, who can hope to do any good. But I freely acknowledge they are a People whose Minds are deeply tinged and contumel with high groundless Conceits of their own spiritual Wisdom, and Knowledge, which I judge to be their spiritual Pride

The P R E F A C E.

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Pride and Insolence, and that they do err, greatly in Matters of Faith and Practice ; yet are ready to despise and withstand the most clear Convictions of Holy Scripture rightly applied to them. And in those Things wherein they think themselves wiser than others, I conceive, they are the most unbelieving and deceived of any others, who profess Faith in Christ Jesus. To recite a few Words of Mr. Bennet's Preface. " When that Sect first appeared in the World they distinguished themselves by such Variety of Enthusiastical Freaks, as made their Persons utterly ridiculous, their Books were then stuffed with such prodigious Quantities of Ribaldry, and Jargon of Bitterness, most unchristian Language, and even Blasphemy itself, as inclined all sober Persons to believe, that they ought to be rather burnt than confuted. But the violent Heat of that Frenzy by Degrees abated, and the Professors of Quakerism began to recover their Senses, and to act like Men, though not like Christians. Then they endeavoured to justify their horrible Tenets by plausible Arguments, and to gild over their impious Doctrines with Pretences of Scripture Authority for them. At length Mr. W. Penn, Mr. George Keith, and Mr. Robert Barclay arose. These dressed up their Religion to the best Advantage, the two last especially endeavoured to refine Quakerism; they joined their Studies and Labours, they knew and improved each others Notions, and what Books they published

“ blished either separately or jointly were received
 “ by their own Party with great Applause.”
 Amongst all which Books written of those or other
 Quakers, Mr. Bennet supposed, Barclay’s Apology
 is certainly the most exact Piece that ever was
 written in Defence of Quakerism, which Book I
 have in Custody, and have lately read it, and sup-
 pose it deserveth much Blame or Confutation. There-
 fore it is the present Design and Business to write
 an Essay of it, for the Use and Benefit of Quakers;
 to let them see and perceive, if they will believe,
 how greatly they have been misled, even with their
 best refined Writers: To which I judge, by their
 Confession and Practice, they do yet adhere. And
 I think this is a legal Way of proceeding to let them
 discern their perilous Revolt, that they may re-
 form their Lives, if they are willing, and God
 please to give them Grace and good Desire to re-
 turn to the Protestant Church, and join in Society
 with other Christians, who believe and preach
 the Revealed Word of God; pray to Him for Mer-
 cy, and repent of their Sins. And if the Quakers
 will do so too, I doubt not, it will be greatly for
 their Advantage; and God will bear them, and
 save them. My Method to write this Essay of
 Barclay’s Apology, shall be to shew the Errors of
 his Doctrine, in that he offers to maintain and
 affirm for Truth many improbable Things, which
 the Holy Scripture will neither witness or justify,
 or sound Reason evince to be Truth. How he pre-
 sumed to call Quakers Prophets, by pretending, they
 had

The P R E F A C E. vii

had predicted some certain Events, such as the Gospel enjoins no Christian Ministers to know; which I conceive to be a notable Sign of Imposture. 2dly. As they come in Course in the Pages, to refute many of his Errors, and shew wherein, and how he makes wrong and groundless Applications of Scripture Texts, and perverts the true Sense to be understood; and do this compendiously as conveniently I can, to spare Charges of Printing a big Volume, and Pains of Writing too much, and spare the Readers. For though his Arguments be large, and artfully devised; yet, when it is clearly proved, they are stuffed with wrong Applications of Texts, Improbabilities, and groundless Imaginations, it will shew the Work to be doubtful, tinctur'd with Error and unwarrantable Doctrine.

CON-

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A N

E S S A Y, &c.



THIS first improbable Assertion I have taken notice of, by which he endeavoured to give Credit to Quakers to be most discerning spiritual Men; yes, and Prophets too (forsooth) is in his Epistle Dedicatory to King *Charles* p. 3. the Second. Where he courted the King with suitable Speech; but having reflected on the Clergy, he adds, ‘ They
 ‘ evilly entreated the Messengers of
 ‘ the Lord, and caused to beat and
 ‘ imprison his Prophets, and persecuted
 ‘ his People whom he had called and
 ‘ gathered from among them.’ He goes on with large Commendations of Quakers in the following Lines of his Page, making them the peaceable Saints

B

of

Concerning Quaker Prophecy.

of Immanuel's Holy Land, *Who turn their Swords into Plow-shares, and their Spears into Pruning-hooks, to learn War no more.* But, saith he, ' God raised
 ' them up, and armed them with spi-
 ' ritual Weapons, even with his own
 ' Spirit and Power, whereby they
 ' testified in the Streets and Highways,
 ' and publick Markets, and Synagogues,
 ' against the Pride, Vanity, Lust and
 ' Hypocrisy of that Generation.' This
 of Quaker Commendation, and their
 Manner of Preaching and Prophecying
 in those Days: And he adds, that
 ' Several Warnings and Epistles were
 ' delivered to *Oliver* and *Richard Crom-*
 ' *well* (the King's Adversaries) the Par-
 ' liament and others then in Power,
 ' yet upon Record doth appear.' In
 answer to that Discourse of *Barclay* to
 King *Charles* the Second, though I
 have no Evidence to affirm whether or
 not the Quakers behaved themselves
 in the Manner expressed, against the
 Pride and Vanities of that Generation;
 or whether or not, they sent such
 Epistles or Scribbles of Prophecy to *Oliver*
Cromwell and his Adherents, signifying
 their Reducement or Downfall, yet I shall
 I produce some Reasons to signify, that
 that

Concerning Quaker Prophecy.

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that said manner of Prophecying will manifest no sure, but a doubtful way of proving and demonstrating one or more Persons to be true Ministers of the Gospel, endued with spiritual Power and Holiness suitable for that Function.

1st, Because the Gospel of Christ, the Word to preach, is manifested and revealed, and that enjoineth not any Christian Minister to have that manner of Prophecy, to prophesy to Kings or Princes as the Prophets of Old were sometime sent to do. Nor there is no Necessity at all for it, whereby to edify *John v. 21.* the Church. Predicting Matters concerning worldly Government, is no special Call or Business of Gospel Ministers.

2^{dly}, Christ plainly saith, *All the* *Matt. xi. 13.* *Prophets and the Law prophesied until John.* And may well be understood to signify by those Words, That then Prophecying should cease, in such manner as it had been commanded before *John*, the Harbinger and Forerunner of Christ. And after *John* who came to prepare his Way, who came to fulfill *Matt. xi. 15.* the Law and the Prophets, Predictions or Prophecying should cease in that Manner, and the Words of Christ and his Apostles well suffice for a Word and

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Matt. xix. 5. Law to rule Mens Practice and save their Souls; for so he promiseth, and so he commandeth to believe and obey his Word, and they shall be saved. Not to prophesy in order to teach the *Mat. x. 22.* World, but to minister his Word.

Mar. xvi. 16. 3dly, Neither hath Prophecy concerning temporal Things, any thing to do with Mens Salvation, were it true and stated to certain Times, and Places, and Persons; which yet the Quakers were never (that I knew by any Evidence but themselves) known to state their Prophecy to make Truth and Sense of the Events signified by them. What they did touching *Oliver Cromwell* and his Adherents, I will not affirm, and if they did therein the Things *Barclay* intimates, it would not manifest them to be true Ministers of the Gospel ever the more, nor dignify them with that spiritual Power and Holiness they lay claim to. For where we are bid of St. *1 Cor. xii. 30.* Paul, *Not to quench the Spirit, nor despise Prophecies.* There it is meant, that Men should not quench the Spirit of God in them, by carnal Desires, Mist and Fogs, or Neglect of Duty to quicken their Zeal, but be fervent in Spirit, and give heed to the Preaching of

Concerning Quaker Prophecy.

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of the Gospel, and not to despise the Word and Means of Salvation. But that it is not at all, in any special Manner or Sense of the Thing, to be understood of Prophecys of the reducing or downfall of Persons who usurp Temporal Kingdoms or States by Wrong, yet I deny not wise Men to be fittest to judge what Manner of Events be like to befall such Persons, who usurp others Right by Wrong and Violence.

But, 4^{thly}, If such Quakers did foretell the Downfall of *Oliver Cromwell* and his Adherents, then to be nigh at hand, and the very Time and Day not mentioned; that might most likely be nothing else but Imagination, in as much as he but only governed the Land awhile by Usurpation and Force of Arms, and not by Right. And any other Men of Capacities might probably imagine that God Almighty would in his Justice reduce him or pull him down by Death or some other Way, without crying up their Party for that, to be the only wise Men and Prophets of the Age. And I think the Reader will excuse me, for concluding that Pretence of *Barclay*, of the Prophecying of Quakers about *Oliver Cromwell*, or
such

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such other, to be no true but a doubtful Sign of their spiritual Wisdom and ministerial Power; but rather a Sign of their spiritual Pride and Error, whilst they cry up themselves to be wise Men and Prophets by such improbable Assertions, and in Things which rather concern the Magistrates and Laity than the Clergy. Here another large Pretence of his own foreseeing Wisdom, and spiritual Assurance, appears as improbable as the former, or more so, Page 7. of his Epistle; where farther courting the King with suitable Addresses in his Manner, and commending Quakers for Innocence, Loyalty, and to be meek Subjects, he advances in great Assurance of their Increase, and signifies that his Clemency towards them, and tolerating their Sectary with Liberty of Conscience, should be none of the least Things to render his Memory remarkable. But his Word of Prophecy is all the Matter to be noted now; for, saith he, ‘ Generations to come shall not more admire that singular Step of Divine Providence of restoring Thee to thy Throne without outward Bloodshed, than they shall admire the Increase and Progress of this Truth without all
‘ outward

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‘outward Help and against so great
‘Opposition, which shall be none of
‘the least Things rendering thy Me-
‘mory remarkable.’ Now I judge,
there has been no great Opposition
against Quakerism since, to hinder that
admirable Increase and Progress of it.
Barclay there imagined, would be but
that it might have increased, if it could,
to Admiration, and large Progress.
However outward Power hindreth not
Religion is known, when the Power of
God and Grace advanceth it, as he did
the Gospel of Christ against worldly
Power and Opposition. To which
Barclay and other Quakers have had
the Delusion and Impudence, ever since
its Beginning, to compare that Heresy,
Quakerism, without either Ground or
Proof but Imagination. For what
Ground or Proof could there be to com-
pare that groundless and profane Opi-
nion to the Gospel Ministry, manifest
by Christ and his Apostles, 1650 Years
before that Opinion had taken any con-
siderable Beginning or Growth in the
World? In which Ministry and Gospel
of Christ was fulfilled all the Scripture
of the Law and the Prophets manifest-
ed, its divine Authority by Signs and
Wonders,

Wonders, and mighty Deeds of healing all sorts of diseased Persons, pardoning Sin, raising the Dead, casting out Devils, and what not? The least of which Works and Miracles Quakerism hath never produced any Testimony, to compare itself, no more than the least of any other Sectaries dividing from the more united Body of Christians. Neither do Quakers obey the Precepts of the Gospel of Christ more than others, but in some Duties greatly considerable least of all others. Therefore Quakers appear to be the greatest Boasters of all others; and to consider this Reason rightly, in the ready Way to deceive themselves and those that follow them, whilst they pretend to shew themselves wise, by Signs of Prophecy and spiritual Power, upon mere improbable Assertion, or Brain-sick Imagination. Do but consider *Barclay* in this Matter, at his Page last cited, where he signals the Increase and Progress of Quakerism, what he there calls Truth, to be admired by Generations to come, as much as they should admire that singular Step of Divine Providence in restoring King *Charles* the Second to his Throne without Bloodshed; which
Words

Concerning Quaker Prophecy.

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Words appear to have been spoken of him in force of Imagination, but he delivered in a way of Prophecy or Prediction of an admirable Increase of Quakers, for so they signify, but appear as yet quite improbable. For it is evident that Generations since, and those to come, have reason to admire that singular Step of Divine Providence, in restoring that King to his Throne in such manner, that the Church thinks proper to celebrate it by an annual Thanksgiving to God for it. But I perceive not at all how the Increase and Progress of Quakerism hath yet equalled that Event in Admiration. First, in that the King had Opposition of worldly Power, many Enemies, when he was forced to hide himself in the Oak, as he did to save his Life, yet God brought him to his Throne without Bloodshed. Now it is unknown to me, that ever since *Barclay* wrote his Apology, they were opposed; yet that signifies nothing to hinder the Power or Will of God Almighty, in what he is well-pleased to do. But, Secondly, in the Matter of Fact, to answer to the King's Restoration, it appears that Quakerism hath had no equal Increase or

C Progress

Progress to be admired, no more than any other little Sectary of Men who had once imbibed an Opinion, made a Beginning, and obtained some considerable Number of confident Defendants, as Quakerism then had, being, as I understand, 28 Years old at least, when *Barclay* wrote that Apology I have read, printed 62 or 63 Years ago. In which Time had it prevailed as the true Gospel once did, which his Writing seems to presignify, it had by this time, in a Sense as that once did, turned the World upside down. But since no such Matter is done by Quakerism, which he called Truth, his Assurance of Imagination, it would increase in an admirable Manner, appears at present to have been vain, and groundless of Truth, neither to contain true Prophecy or Wisdom to make Proof, or answer the Sense he spake in, therefore Will, void of Truth. For it is notorious many erroneous Religions, and some true, have quite excelled Quakerism for admirable Progress and Increase, namely, the Papists, Paganism, Mahometanism, and the true Professors of Christianity, in all Reformed Churches of Protestants; some such now Quakers desire to be called,

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I I

called, yet in as much as they separate themselves from amongst other Protestants, and signalize themselves by their singular and conceited Ways, such as be erroneous, there is no Reason that Protestants should own them as their Brethren, since they separate from them on such groundless Notions. But here have we no Sign of their Opinion being the Truth, according to *Barclay's* Predictions of its Increase and Progress in *England, Ireland, or Scotland, Holland,* or where-ever, in most Places, but a little divided, conceited Sectary amongst the Countries separating and signalizing themselves from other Christians. And so much for Quaker Prophecy and Prediction, in Mr. *Barclay's* Epistle to King *Charles* the Second, about which I think I have spent Time and Paper enough, to shew the Pretence very improbable and groundless. Yet I must observe one other most notable, high, and groundless Pretence in that Epistle before I go farther, which I might have done first, yet not out of due Season. Where, Page 1. he calls himself, ' A
' Servant of *Jesus Christ*, called of God
' to the Dispensation of the Gospel now
' again revealed, and after a long and

Concerning Quaker Prophecy.

Progress to be admired, no more than any other little Sectary of Men who had once imbibed an Opinion, made a Beginning, and obtained some considerable Number of confident Defendants, as Quakerism then had, being, as I understand, 28 Years old at least, when *Barclay* wrote that Apology I have read, printed 62 or 63 Years ago. In which Time had it prevailed as the true Gospel once did, which his Writing seems to presignify, it had by this time, in a Sense as that once did, turned the World upside down. But since no such Matter is done by Quakerism, which he called Truth, his Assurance of Imagination, it would increase in an admirable Manner, appears at present to have been vain, and groundless of Truth, neither to contain true Prophecy or Wisdom to make Proof, or answer the Sense he spake in, therefore Will, void of Truth. For it is notorious many erroneous Religions, and some true, have quite excelled Quakerism for admirable Progress and Increase, namely, the Papists, Paganism, Mahometanism, and the true Professors of Christianity, in all Reformed Churches of Protestants; some such now Quakers desire to be called,

Concerning Quaker Prophecy.

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' Servant of *Jesus Christ*, called of God
' to the Dispensation of the Gospel now
' again revealed, and after a long and

C 2

' dark

‘ dark Night of Apostacy commanded
 ‘ to be preached to all Nations, wisheth
 ‘ Health and Salvation.’ Where I nei-
 ther blame his Words, at first, calling
 himself a Servant of *Jesus Christ*, (be-
 cause he professed Faith in him) nor at
 last wishing Health and Salvation; yet
 in three Instances in the Substance, for
 high Presumption and an improbable
 Assertion.

1st, His Words, ‘ called of God to the
 Dispensation of the Gospel,’ high Pre-
 sumption, and improbable Assertion too!
 But had he called himself Minister of
 the Gospel, or Minister of the Word of
 God, meaning the revealed Word, it is
 possible his Words might have been
 Truth; and yet if he had not been in
 the regular Way of the Ministry, I
 should not have staid to dispute that at
 first: But in that he saith, *called of*
Cor. ix. 17. God to the Dispensation of the Gospel;
 his Call is equal to that which St. Paul’s
Acts ii. 4, 6, was, of which it doth not appear, that
 8. either he or any Quaker (to regard their
 Works) ever yet proved himself to have
 had. Therefore, said I, high Presump-
 tion and improbable Assertion too;
 for all the World of Christians knows,
Rom. xv. 19, by believing the revealed Word, that
 St.

St. Paul and other Apostles did many Miracles, Signs and Wonders by the Spirit and Power of God in Christ; one of such no Quaker was ever known to do.

And, 2^{dly}, Yet in the second Instance, an improbable and false Pretence, or juggling Imposture, will fully appear to be his next Words, at the Place cited, thus; 'Now again revealed.' By which Words, he proposes to Readers to understand, as afore instanced, he was called of God to the Dispensation of the Gospel of *Jesus Christ*, which was revealed 1678 Years before he wrote his Apology; so there he pretends to reveal it again, which had all that Time been revealed to the Church of God, the Keeper of it, and received with great Credit as the Word of Christ, and had in great Esteem with Thankfulness continually of some, namely the Elect Church, ever after she received it; and was not sealed up in God's Mind only, as it was before the Incarnation of Christ. It was foretold, indeed, by the Prophets of God, before his Incarnation, and some part of the Sentences leading to Repentance and Faith in his Name, taught as in a Prescription,

Gal. i. 8.

scription, but never revealed till Christ came, nor unrevealed again since. And I conceive it was one of the most impudent and groundless Pretences that was ever proposed to gain Credit in the World since Christ was upon Earth, for *Barclay* to pretend he had revealed the Gospel again a second Time. An impudent, groundless Assertion, a Fable to gain Applause to Quakerism, with mere Craft, upon the Foundation that Christ laid, and his Apostles built the Church's Faith upon 1741 Years since. Had he pretended to preach another Gospel, *St. Paul* had already pronounced an Anathema against him, and all the World of Christians would have said *Amen* to it; and *Barclay's* Teaching had been sentenc'd for nought at once, and blasted all Quakerism too, in behalf of which it was written: But to prevent that sudden Fall of his new-broach'd Doctrine, he saith, *Now again revealed*, to save Quakerism alive and to make it flourish indeed, and took the propheticall Honour of Christ to himself, when he pretended to reveal his Gospel again. O impudent Imposture! For the Church of Christ has ever been the Keeper of Holy Scripture
since

Since his Assension to Heaven, and since the Days of his Apostles, both of the *Old* and *New Testament*; which Copies being spread abroad in the Churches of all Christians, and those which prized them very much from Age to Age, could never since be lost or unrevealed, however it might happen that some Parts of the Apostles Writings might be wanting in some Places, or some small Errors made by translating into many Languages; and had he been able to have corrected those Errors, there might, in that Case, have been some Truth in the Substance of his Pretence; but to say of the whole, *Now again revealed*, which was never since Christ sealed up, declares his Substance of Pretence to be Imposture.

3dly, His following Words say, ‘ After a long and dark Night of Apostacy
‘ commanded to be preached to all
‘ Nations.’ Now by three or four Instances, I shall quickly signify, that neither can these last Words of his justify his former; 1st, Because Christ promised that the Gates of Hell should *Mat. xvi: 18:*
not prevail against his Church: And such is his Fidelity and Goodness to perform what he has promised, that the
Gates

Gates of Hell, we may well conclude, have never so prevailed against his Church on Earth ever since he promised, as to apostatize and destroy, disregard or lose the Record of the Gospel they had received of him; for they who love him, love his Words, and keep them. Yet, 2^{dly}, If it happened so ill, (which yet is not proved) that all Christians, and so the best on Earth were become somewhat erroneous, superstitious, or profane in their practical Ways, as there may be Persons that err in either or both these, yet we perceive no Christians, ever so vile in any Church to lose the Holy Scriptures, or destroy the Gospel Book. Certainly that would be to wage War against Christ and Heaven, as ill as Lucifer himself can do, and would have been full of Malice as the unpardonable Sin, worse than ordinary Infidelity or Apostacy: And we may conclude, therefore, that none who ever hoped for Salvation in Christ, (and those have been the Keepers of his revealed Word) would ever seek to destroy it. Therefore, if *Barclay* thought to impute his long and dark Night of Apostacy to the visible Church of Christians, before the Beginning of Quakerism,

kerism, or his Days. It was unworthily to reflect upon all Christians in Time past, to make way for the Frenzy of Quakerism, and to introduce his own Apology, his pretended second Revelation of the Gospel, an empty Fable. 3^{dly}, It is yet more certain by this, to say, that there was ever a revealed Gospel in being since *Christ*, else it could never have been found until Quakers had revealed it, had all, or any of them been the Revealers of it; and such as they could never have invented, had they not read or heard it. And even before, and at the Rise of Quakerism, such as they never durst oppose, (except in some Heats and Madness of their Frenzy; at first they did little or no less than oppose it) and which the sober-thinking Men of them never pretended to be erroneous, or want to be refined. But after the Heat of their first extravagant Advances was abated, then they began to act like sober Men, tho' not much like Christians.

But then they perceived Quaker Prophecy would not uphold their new Doctrine from falling into Contempt of all; and then they would gild over all

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their Practice, and that with exact Obedience of Scripture, in Pretence above all others, a Tittle must not pass unobserved of them. They would strain at a Gnat indeed, and thee and thou every Man, to make them appear most strict Observers of Scripture. Yet, the next thing to be said, they were quickly mistaken in some greater Things, and were willing to swallow a Camel in despising the visible Ordinances of *Christ*.

But to return quickly, I observe, in the fourth Thing, that *Barclay* acts the Fable, absolutely to pretend, in his Epistle, to reveal the Gospel again; whereas, in his Apology afterwards, he quotes many Sayings and Texts in the Gospel, that were in being before, and when Quakerism arose, and before, and when he wrote his Apology, to give Credit and Authority to his Doctrine, else it would never have gained any Reception or Credit in this World, amongst any sort of civilized Men, that call themselves Christians.

Neither, lastly, can he escape this Conviction of Impostor, to pretend to reveal the Gospel again, by giving another Construction, and teaching another Sense of many Texts in the Gospel,

pel, than other Christians do, when it is proved that he perverts the true Sense and Meaning of many Texts, and misapplies others in a Sense averse from the Sense of other Christians, or what they truly signify. And this I propose, (*Deo juvante*) to shew of his Apology, in my following Essay. Yet, if any desire to hear more Reasoning against his Pretence to reveal the Gospel again, I recommend to them to read Dr. *Lesley's* short and easy Method with the Deists, which will serve well to convict that Pretence of *Barclay*, or the same Notion in modern Quakers, who join Hands with the Deists, in endeavouring to destroy all the external Evidences of Christianity, yes, and the Gospel too; who, by pretending to reveal it again, would introduce an erroneous Doctrine and Opinion in the Name of the true revealed Gospel, to be followed and obeyed.

Hence I pass from Mr. *Barclay's* Epistle to his several Propositions, to read the whole, and refute some particular Parts coming most under Consideration, and that most deserve Refutation. I shall sometimes make my Observations upon Things in his Propositions, but oftener

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in his Arguments, wherein his Matters proposed are handled at large. But I shall be as brief as conveniently I can, in Matters to be handled so completely full of Words, or many more than needful.

His first Proposition and Argument is a Discourse briefly handled, and rationally asserted concerning the Knowledge of God, and refers to all, but contains no controverted Texts or Points of Doctrine. Coming under Consideration here, I leave him to his Readers, and make no Objection against his Reason or Words therein. I pass to his second Proposition, Page 3, wherein he introduces his Doctrine of immediate Revelation, and for Pretence of Proof whereof, to begin, he cites the Words of *Jesus Christ* in the Gospel according to St. *Matthew*. The same I point, and begins to handle the Text with an Inference drawn from the Sense of the Words, Part reasonable and true, and Part with a Conjunction of another Matter, than the Words of the Text express any thing of, namely, That the Holy Spirit reveals the Son to us. Which tho' it be true in a Sense of illuminating Grace, that the Holy Spirit doth

Matth. xi. 27.

Act. xvi. 14.

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doth open our Hearts to believe and receive his Word, teach us Wisdom, comfort our Hearts, and confirm our Faith: Yet it is not rightly applied of *Barclay* there, to be joined in Conjunction with the Words of the Text pointed, as I shall shew by and by how he introduces another Sense in the Beginning of his Argument, than the Text teaches, before he explains the Words of *Christ* in the Text.

I will first express the Words of the Text, then the Explaining, and then handle some of Mr. *Barclay's* Arguments. The Words of the Text are these; *All Things are delivered unto me* Matt. xi. 27. *of my Father: And no Man knoweth the Son but the Father; neither knoweth any Man the Father, save the Son, and he to whom the Son will reveal him.* See the Explanation of Mr. *Burkit.* ' In
' this Verse our Saviour opens his Com-
' mission, and declares, 1st, His Autho-
' rity, that all Power is committed to
' him, as Mediator, from God the Fa-
' ther. 2^{dly}, His Office to reveal his
' Father's Mind and Will to a lost
' World. No Man knoweth the Fa-
' ther but the Son, that is, the Essence
' and Nature of the Father, the Will
' and

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‘ and Council of the Father, only as
 ‘ the Son reveals them. Learn, that
 ‘ all the saving Knowledge of God is
 ‘ in, and thro’ *Jesus Christ*; he, as the
 ‘ great Prophet of the Church, reveals the
 ‘ Mind and Will of God unto us for our
 ‘ Salvation, and no saving Knowledge
 ‘ without him.’ And then *Christ* hav-
 ing ~~shared~~ unto Men his Power and Of-
 fice, in that Verse expressed, in the next
 he calls penitent Sinners, feeling the
 Weight and Burden of their Sins, to come

Matt. xi. 28. unto him. *Come unto me all ye that la-
 bour and are heavy laden, and I will give
 you Rest.* Thus have we the Text and
 Context, and which sheweth us both of
 his Power and Good-will to save us;
 but not a Word of such a Sense in both,
 or of the Office of the Holy Spirit, as
 Mr. Barclay proposes, without Proof,
 and writes to his Readers to under-
 stand. I come to shew, by handling
 his Words upon the Text explained,
 for having only pointed his Text, with-
 out expressing the very words, he forth-

Matt. xi. 27. with infers, seeing ‘ no Man knoweth
 ‘ the Father, but the Son, and he to
 ‘ whom the Son will reveal him.’ Yet
 those last Words only, he infers in a
 right Sense and Meaning of the Text.

But

But see, in his next Words, how he goes from the Sense of the Text as followeth: ‘ And seeing the Revelation
‘ of the Son is in, and by the Spirit,
‘ therefore the Testimony of the Spirit
‘ is that alone by which the true Know-
‘ ledge of God hath been, is, and can be
‘ only revealed.’ Thus he seems to have compleated a Sentence, but has withal as soon introduced another Sense, and Discourse of another Revealer, than the Text says any thing of, and must needs appear very deceitful handling the Word of God. For the Text teacheth, the Son reveals the Father to Men, and to be understood a full and perfect Revelation of the Mind and Will of the Father. And *Barclay* infers, without any Proof from the same Text, ‘ there-
‘ fore the Testimony of the Spirit is
‘ that alone, by which the true Know-
‘ ledge of God hath been, is, and can
‘ be only revealed.’ I stopped at his Colon for shortness, having gathered his new-made Sense to shew to the Reader, for he makes no Period till he comes to his next Page, but enlarges, with a long Discourse of the Works of the Spirit in Time past, to commend his new introduced, or intruded Sense of the Text

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to his Readers, ' That God, by the
 ' moving of his own Spirit in the Be-
 ' ginning, disposed the Chaos of the
 ' World into the wonderful Order it is
 ' now in.' This Argument I do not
 deny, but it is nothing of the Matter
 his Text related, but quite another thing:
 But he adds, ' God hath manifested
 ' himself all along to the Sons of Men,
 ' to Patriarchs, Prophets, and Apostles,
 ' which Revelations of God by the Spi-
 ' rit, whether by outward Voices and
 ' Appearances, Dreams, or inward ob-
 ' jective Manifestations in the Heart,
 ' were of old the former Object of
 ' their Faith, and remain yet so to be.'
 Since the Object of the Saint's Faith is
 the same in all Ages, tho' held forth
 under divers Administrations, all this,
 and much more of his own Argument,
 adds *Barclay*, making the Constitution
 of the Saints of old and ours the same:
 Instead of explaining his Text as to
 Christians, he goes quite backward to
 Things that concern them but little
 now in comparison to what they did
 the Patriarchs and Prophets of Old.
 For in his Sense of Argument he ram-
 bles quite beyond Mount *Sinai*, to find
 the Way to the new *Jerusalem*, which

is

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is Christ, he is the Way, the Truth, and the Life. John xiv. 6

But for a Man to read the Text, and then the Beginning of his Argument, he might easily conclude he had been ill shaken in his Brain, did he not know that his Design was to recommend his Doctrine of immediate Revelation by his manner of arguing, which the Text, the Words of *Christ*, proves nothing at all of, but much against, or the contrary. And for what Reason he pointed that Text (as likewise *George Fox* did the same) to stand before his large Arguments for immediate Revelation, a Man cannot well imagine, except in Policy, as some crafty Men will see a Counsel of Law that is against them, to hold his Peace, or say little to the purpose whilst their Cause is brought upon Trial, and not to cast them, or say what he knows of the Truth in Dispute; I mean, lest some one should apply his Text directly against him, to invalidate all his Pretences to prove immediate Revelation either to be promised by that Text, or necessary to ordinary Christians in order to a saving Faith.

But before he had offered so much

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Argument averſe from, if not quite contrary to the Senſe of the Text, he ſhould have made Proof for his firſt Inferences, (ſeeing the Revelation of the Son is in, and by the Spirit, &c.) for which Inference he offers no Proof at firſt, neither did he then, (I wot) neither do I now know any Scripture Text that will prove the Senſe he there introduceth; yet I gladly impute to the Holy Spirit all his good Offices of Teaching, which *Chriſt* and his Apoſtles beſpeak him to have.

But *Barclay's* Inference named, I in no wiſe allow, or can prove Truth; and had he had any Text in his View, I judge he would have placed it there at firſt, for want of which, his whole Argument in this Part may juſtly be rejected, and will be overturned. 1^{ſt}. I offer to Conſideration, the very Words of the Text contradict his Senſe offered to be underſtood, and therefore he contradicts the Senſe explained of the Text in his manner of Teaching. For *Chriſt* ſaith, *All Things are delivered unto me of my Father: And no Man knoweth the Son, but the Father; neither knoweth any Man the Father, ſave the Son, and he to whom the Son will reveal him.*
This

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This said, is a positive plain Sentence without Ambiguity, an affirmative Word of *Christ*, plainly signifying and declaring, that no Man (by any Means) knoweth the Father, save to whom the Son will reveal him. Therefore neither can the Revelation of the Spirit, without the Son, suffice to bring any Man to the Knowledge of the Father, but only by the Revelation of the Son. But the Son gives us to understand, he had all Things delivered unto him of the Father, and that he could make a sufficient Revelation of the Will and Mind of the Father to a Man: Saying nothing of the Revelation of the Spirit, he doth not there signify or intimate, that his own Revelation that he would *Matt. xi. 27,* make of the Will of the Father to *28.* Men, wanted any Supplement to complete it; neither can any shew it doth, in a Sense of a perfect Revelation of the Will and Mind of the Father, to a Man, since the Son is perfect God. Therefore the Revelation he maketh to Men, is a perfect divine Revelation. The next, he calleth the penitent Believers to come to him, and he will give them Rest. Again elsewhere he asserts, that the *Words which he speaketh, they* *John vi. 63.*

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are Spirit, and they are Life. Again, it is manifest by the same Evangelist, *John i. 1.* that he *was the Word in the Beginning, and was with God, and was God.* Therefore, for as much as he is perfect God, he is divine, and his Words are Spirit, viz. the Breath and Power of him who is God, and they are Life, and make them to live who hear and keep them. The very same Sense maintains St. Paul concerning the Revelation of *Jesus Christ.* *Gall. i. 11, 12.* *I certify you, Brethren, (saith he) that the Gospel which is preached of me, is not after Man; for I neither received of Man, neither was I taught it, but by the Revelation of Jesus Christ.* Yet, doubt I not, the Holy Spirit teacheth effectually and savingly; but he is no where in Scripture said to reveal the Will of the Father to Men, as in a prophetic Office, as *Christ* did, but in another Sense of internal Operation, Knowledge, Suggestion, and Remembrance, he teacheth the Word, it will appear: For *Christ* promiseth to the Apostles the Comforter, which is the *John xiv. 26.* Holy Ghost, *whom the Father will send in my Name, he shall teach you all Things, and bring all Things to your Remem-*

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Remembrance, whatsoever I have said unto you.

This Text also, it is evident, proves no less, but maintains the Sense I am clearing, that *Christ* himself made a perfect Revelation of the Father to the Apostles, and so to others; and the peculiar Office of the Holy Ghost was to open their Hearts, teach them in- Act: xvi. 14. wardly, and bring to their Remembrance all Things whatsoever *Christ* had said unto them, doth not signify that the Revelation of *Christ* was imperfect, or needed Supplement: But the Holy Spirit's good Office therein appears, that it was to capacitate those Apostles to receive and contain a sufficient, full Sense, and Remembrance of the Revelation that *Christ* had made unto them, and to be edified and sanctified by it, and to make them fit and able to preach the Gospel to the World. So I willingly ascribe to the Holy Spirit all his good Offices of Illumination, teaching, guiding, leading, and conducting the Apostles, yes, and others, into all Truth.

But *Jesus Christ* being the Word, he reveals the Father to Men. Being God, his Words are Spirit and Life; and the Revelation that he makes of the Will
and

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and Mind of the Father unto Men, is a perfect Revelation proved, how much need soever we have (which is much) of the good Offices of the Holy Ghost, spiritual Help, Aid and Assistance, to believe it, receive it, understand, and contain a sufficient and saving Knowledge of it, obey it, and live by it. Much need of this manner of Teaching of the Holy Spirit had the Apostles, to fit them for the Work of the Ministry then: And much need have all we now, who are Ministers of the Word, to receive Grace and Help of the Holy Spirit, in an ordinary teaching, saving and sanctifying way of Grace; and so have all Christians in the World. But, according to his Word, I ascribe to *Christ* his great prophetic Office of revealing the Father to his Church: And to the Holy Ghost, his, of inward teaching, and sanctifying the same.

But Mr. *Barclay's* first Inference, and the Sense of Doctrine he raises from the Text, to maintain his Opinion of immediate Revelation, saying, ' There-
' fore the Testimony of the Spirit is
' that alone by which the true Know-
' ledge of God hath been, is, and can
' only be revealed,' is now already dis-
proved.

proved. And indeed, in as much as he saith, the Testimony of the Spirit is that alone by which the true Knowledge of God hath been, is, or can only be revealed, he doth exclude, or, as much as possible, assert, against the Revelation of *Christ* outwardly made by his Word, proved by the Text and Doctrine, to be a perfect Revelation of the Will of the Father to Men: And nothing less (doth he, in some following Lines in his 3d Page) than esteem the perfect Revelation of the Mind of the Father made by *Christ*, inferior to his imagined Revelation made by outward Appearances, Voices, Dreams, or inward objective Manifestations of the Heart, as he termeth. Such had some Saints of old, I confess; and such he pleads for still, but will not have them to be subject to the Test either of the outward Testimony of the Scripture, or the natural Reason of Man, as to a more noble and certain Rule and Touchstone. It is evident, I say, therefore, he esteems those manner of Revelations which some Saints formerly had, and he imagines Christians yet have, to be superior, or not to be tried and examined, whether true or false, by the
Reve-

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Revelation and Word of *Christ* in the Gospel: And therefore his Doctrine is against his Text, appears in divers Instances, and is unsound Doctrine, and to be rejected.

What he pointed that Text for, I perceive not, but only to argue against the Truth and Sense of the Words. Yet there is a Sense, in which it may be said the Holy Ghost speaketh to us, and reveals the Will of the Father and the Son to us in the Holy Scripture, in *2 Peter i. 21.* that St. Peter saith, *the Prophecy came not in old Time by the Will of Man; but holy Men of God spake as they were moved by the Holy Ghost.* And St. Paul *2 Tim. iii. 16.* saith, *All Scripture is given by Inspiration of God.* Notwithstanding in all this, the Holy Ghost made Use of the Mouth of the Prophets of God to reveal his Word to us. But this is not the Sense Mr. Barclay pleads, that the Holy Ghost reveals the Will of God to us. He will have him to speak to us, and reveal the Will of God now, by inward Voices, Visions, Dreams, and no Man knows how many ways, as in Times of old, which will not appear in these Gospel Days: For we may rightly judge the Revelation that *Christ* hath made

made unto us, doth far excel all those, and supercede them, in that it is generally made to all Men, and is no ways doubtful of Credit, as some of those were, but is manifest and perfect. Yet one might admire that Quakers are not better pleased with the Revelation of *Christ*, to see *Barclay* prefer uncertain Dreams, Voices, and Visions to it, and plead, we are to expect them as they of old Time did, who had little other Light, seems greatly unreasonable to suppose, as it is improbable: But he asserts the Object of the Saints Faith is the same in all Ages, tho' held forth under divers Administrations. I answer, tho' the Object of the Saints Faith be the same in all Ages, in as much as it is the living God, and the Object of their Worship, the same too, in as much as they have Means to come to a true Knowledge how to worship him, yet this makes no Argument that we either need, or should expect the same manner of Revelations that some particular good Men had before the Law was given, or that Prophets had before *Christ*, who live under the Gospel Dispensation; 1st, Because the Son of God is come, (as St. *John* 1 *John* v. 20) applies the Reason) and has given us an

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Understanding that we should know him that is true; and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal Life. Therefore the Revelation that Christ hath made, is the only one indeed to hearken to, regard, and obey; and we shall live but to divert our Minds from this perfect Revelation proved, is evidently to neglect the new, and turn to the old; to despise the greater, and follow the less. 2dly, Moreover, the Revelation that the Son of God has made seems evidently, without all Contradiction, to have been made to excel all others, and to put Men beyond the Capacity of wanting any other who have that, and the continual Abode and Assistance of his Holy Spirit with them, strengthening them to understand that Word and obey it, he having been the last Messenger that is to be expected from Heaven to reveal the Will of God to Man. 3dly, The Revelation that Christ hath made of the Will of the Father, is made on purpose, not only to put Men past the need of any other, but to prevent them also from being deceived with diabolical Suggestions and Heathen Oracles, with uncertain Visions, Voices or Appearances,

Matt. xxi.

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ances, with which the Devil had used to deceive Magicians, false Prophets, and those that hearkened to their Pretences and Prophecies, and the false Teachers bearing Rule by their Means. A good Instance hereof is, that it hath been observed that Heathen Oracles have been dumb: And not only that, but such manner of Appearances, Voices, Visions and Dreams, as some good Men formerly had, have most generally ceased, since *Christ* hath revealed the Will of the Father to all Men in general in the Church, as much as necessary for them to know to teach the way of Salvation, and therein finished his prophetical Office from the Father to us, and superceded all former Revelations of the Will of God. And they who divert their Mind from the Revelation that *Jesus Christ* hath made in the Gospel, (as Quakers seem to do) *Matt. xi. 27.* I do not doubt, treat him thereby with great Contempt, whatsoever they pretend, and set themselves in the open way to be deceived with vain Imagination or strong Delusion: And they who live in a Land where sound Christian Doctrine is taught, and do so, the *John x. 37.* most blameful of all Mankind. *4thly,* 38
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and *lastly*, It is believed, and known to
Gall. i. 11, all wise Men in the Church, that neither
12. Patriarchs, Prophets, Jews or Heathens,
 had ever so full and perfect a Revelation
 of the Will of the Father, as that which
Christ hath made to Christians. There-
 fore let them not doubt it is the last, the
 clearest, and the best, they either need,
 or may ever expect to have: And the
 very Words of the Text prove it to be a
John xiv. 10. perfect Revelation that *Christ* had Pow-
 er, and came to make of the Will of
 the Father; tho' I always understand
2 John i. 12. in this Discourse, that the Holy Ghost
 was in him, and he in the Father, and
 the Father in him.

But what need was there for *Bar-
 clay* to invest the Holy Ghost alone
 with that Honour and Office, which
Christ wholly takes to himself of re-
 vealing the Will of the Father, seems a
 very erroneous Manner of understand-
 ing and applying the Text. What can
 a Man judge and say of it, but it is a
 perverting of the Sense of the Words.
 Thus his Argument for immediate Re-
 velation appears to have no Ground
 from the Text, or other agreeable Proofs,
 but is refuted in the Foundation which
 he would prefer to Christians, even to
 the

the revealed Word of the Gospel, and pleads, they must expect the like manner of Revelation which Patriarchs and Prophets had, all which Pretence appears groundless of Proof and Reason.

I shall not much trouble the Reader with more of his Argument in that Proposition, yet will ingenuously acknowledge what Things I judge to be true and reasonable therein, which are, *1st*, His Reflections upon *Socinians*, Page 4. who, he intimates, suppose they neither have, nor do seek many Gifts, or much of the Presence or Assistance of the Holy Ghost to enable them to believe and profit, and be edified by the holy revealed Word, and be sanctified: His Reflection upon them I think to be reasonable in a great measure, for they exalt human Reason too much, and seek too little for divine Grace; but we must seek for a Medium between two Extremes. *2^{dly}*, His Collection of page 5, 6, 7 Words of the Writings of the Fathers, I readily approve, which speak of the Illumination and Assistance of the Holy Ghost to be sought and expected of all those who love and obey his Word. But that is not immediate Revelation, but a continual Influence, Illumination, Grace,

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Grace, and Conduct of the Holy Ghost, *John* xiv. 16, a necessary Blessing to be expected, and 17. & 26. is obtained of all true Believers, as *Christ* has promised. The rest of that Proposition I disapprove, not that it is devoid of many true Words and Arguments which is reasonable in itself, (yes, *John* xvi. 13, there be too many Words) but because 14, 15. the Argument is not handled, or applied in a true Sense of the Text, or Scripture proved, but in a guileful, erroneous Sense disagreeable to the holy revealed Word: For his adding his own Sense to the Words of the Text, I reject the whole Argument concerning immediate Revelation, yet doubt not the Holy Ghost is with, and in the Hearts of all true Believers, with sanctifying Grace, giving Clearness of Faith, joyful Hope, fervent Charity, Wisdom, Patience, Courage, Conduct, all needful *Rom.* viii. 26 Utterance to preach the revealed Word, and Help to our Infirmities.

But consider *Barclay* again, Page 19, before and after which he pleads strenuously for immediate Revelation, and quotes many Texts of holy Scripture in his manner of handling: And in that Page he cites some Words of *Christ*, in the Gospel according to St. *John*,

John, twice over, and connives at the plain true Sense, or hides from his Reader in both, for he expresses not the relative Part of the Words, but the antecedent only. See thus *Barclay*: ‘ But the Comforter, which is the Holy Ghost, whom *John* xiv. 26. the Father will send in my Name, he shall teach you all Things, and bring all Things to your Remembrance;’ where having the relative Part of the Words unexpressed, and conniving to the Sense and Meaning to be understood, which *Christ*’s relative Words in the end of the Verse express thus, (whatsoever I have said unto you) he might lead his weak Reader into perilous Mistakes, who knew not well how to handle his Bible, and make him to conceit and expect that *Christ* had promised, that the Holy Ghost should teach the Apostles all Things after his Ascension, even without the Words that he had said unto them, and taught them, and also hope for the like manner of teaching himself, and little regard the revealed Words of his Gospel, and be greatly deceived: And indeed I judge, whosoever doth inspectively regard and perceive much of the Mind and Practice of Quakers, he may discern this to be the Chance with many

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many of them, if not all: That they esteem but little of the holy revealed Scripture, but much of their own inward musing Thoughts, and conceit the Holy Ghost teacheth them all Things, even by immediate Revelation, which was not there promised of *Christ*, not to those Apostles who had greater spiritual Gifts than most, or any other Man; for it is evident *Christ* only there promised that the Holy Ghost should teach them again, and bring to their Remembrance all Things whatsoever he had said unto them, (but promiseth no other Things.) And whatsoever Things he had said unto them, all rational and impartial Men will confess he had revealed unto them.

But I have Reason to suppose, that *Barclay* designed to abuse his Readers, delude them, and fasten so great and dreadful a Mistake upon them, to believe the Holy Ghost should teach them all Things, and bring all Things to their Remembrance without the revealed Word, which he will teach in and by the Words of *Christ*, and not without them, according to his Promise. For I find him again, at his 23d Page, to express the same Words of *Christ* again, which

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which makes a third time, but all without the relative Part of them, and leads his Reader into a Mistake, (after a deal of Argument, Propositions, and Discourse in a guileful Sense, to prove immediate Revelation) else he would sometimes have expressed the whole Verse. Yet, on the other hand, Charity incites a Man to think he was first deluded in his own Mind, and prepossessed with groundless Conceits of immediate Revelation, and a low Esteem of the revealed Word; to which agree his own Words at the 9th Page, where after his arguing for all inward and immediate Revelation to be the only sure and certain way to attain the true and saving Knowledge of God, even in Preference to the revealed Word of the Gospel, with a misapplying the Sense in his Argument, as he every where doth, making the Condition of the Patriarchs of old and us under the Gospel Dispensation all one: He followeth, ‘ Nor dare any affirm, that none come to the Knowledge of God and Salvation by the inward Revelation of the Spirit, without those outward Means, unless they will be also so bold as to exclude *Abel*, *Seth*, *Noah*, *Abraham*, *Job*, and all
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‘ the holy Patriarchs from true Knowledge and Salvation.’ I say, his applying the Argument is no good Sense nor Doctrine, as to Christians, but deceives them, and leads them out of the right way; for the good Men and Patriarchs of old served God acceptably, according to the best Revelation and Knowledge of his Will they had; and so ought Christians now to serve God, according to the best Revelation and Knowledge of his Will they have, which is the Revelation of *Jesus Christ* in the Gospel. Which clear Revelation of the Will of God, the Patriarchs of old are understood to have desired, and to see the Day of *Christ*. But had they had the Revelation of the Will of the Father, which he has made in the Gospel to us, I judge they would not have despised it, as the Quakers of these Days do; for had they, I durst not affirm they had been saved.

But to conclude this Argument: It may well appear, that by such Teaching as that in *Barclay*, or if there be such other in their Authors, the Quakers are misled, till they know not whether they have any need to learn the Knowledge of God to Salvation in the
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Concerning immediate Revelation. 43

holy Bible or not, but rather conclude they have none, and also mistake that Means by which that Knowledge of *Christ* and Faith they have is gotten, as by reading and hearing, to have been come to them by immediate Revelation, since their learned Teacher, *Barclay*, prefers it to the Gospel. But to remove that their sottish Error, when neither Scripture, Ministers, or Exhortations will prevail with them, let them consider whether any Heathen or Indian, that never heard the Gospel read or preached, came to the Knowledge of *Christ* and Faith; and if they perceive never any did, as the least that have heard the Gospel read and preached, then let them love the revealed Word of *Christ* better, read it, make it their Rule of Faith, and be thankful to him for it. And let them think what they will of me; I thought it a Deed of Charity to detect such notorious false Teaching as that in *Barclay*, in a Book extant in the World.

I pass to his third Proposition concerning the Scriptures, which Words he begins as followeth: P. 38. ' From these
' Revelations of the Spirit of God to the
' Saints, have proceeded the Scriptures

Of the Scriptures,

‘ of Truth, which contain, *1st*, A faithful historical Account of the acting
‘ of God’s People in divers Ages, with
‘ many singular and remarkable Providences attending them. *2^{dly}*, A prophetic Account of several Things,
‘ whereof some are already past, and
‘ some to come. *3^{dly}*, A full and ample Account of all the chief Principles of the Doctrine of *Christ*, held
‘ forth in divers precious Declarations, Exhortations, and Sentences, which,
‘ by the moving of God’s Spirit, were
‘ at several times, and upon sundry Occasions, spoken and written to several
‘ Churches and their Pastors.’ This Account is reasonable, or may serve to express what the Scriptures in the Substance are, till we come to consider the Use of them, and the Esteem we ought to have of them ; only let it be noted here, that I in no wise consent that the Scriptures of Truth have proceeded from such Revelations as he had supposed and argued, Men may rightly expect in this Age, for I think the contrary appears by my last Argument. But I consent, that the Scriptures of Truth have proceeded from Revelations of the Spirit of God made to the Saints
and

and Prophets of old, and from *Christ Jesus* and his Apostles in the *New Testament*; and the rest of the Sense of the particular Expression in his Words quoted, I do not deny, from which he draws the following Inference.

‘ Nevertheless, because they are only
‘ a Declaration of the Fountain, and
‘ not the Fountain itself, therefore they
‘ are not to be esteemed the principal
‘ Ground of all Truth and Knowledge,
‘ nor yet the adequate primary Rule of
‘ Faith and Manners. Yet, because
‘ they give a true and faithful Testi-
‘ mony of the first Foundation, they
‘ are, and may be esteemed a secondary
‘ Rule, subordinate to the Spirit, from
‘ which they have all their Excellency
‘ and Certainty; for, as by the inward
‘ Testimony of the Spirit we do truly
‘ know them, so they testify that the *John xvi. 13.*
‘ Spirit is that Guide by which we are
‘ led into all Truth: Therefore, accord- *Rom. viii. 14*
‘ ing to the Scriptures, the Spirit is the
‘ first and principal Leader. Seeing
‘ then that we do therefore receive and
‘ believe the Scriptures, because they
‘ proceed from the Spirit, for the very
‘ same Reason is the Spirit more origi-
‘ nally and principally the Rule, ac-
‘ cording

‘ cording to that received Maxim in
 ‘ the Schools, *Propter quod unumquod-*
 ‘ *que est tale, illud ipsum est magis tale;*
 ‘ That for which a Thing is such, the
 ‘ Thing itself is more such.’

Those quoted, are the Words of his third Proposition concerning the Scriptures, which contain some Things truly asserted, and some Things erroneously, or with gross Mistake concluded, and proposed to be believed. I shall first express what I own and confess to be truly asserted of the Substance of the Matters quoted in his Proposition, and then shew why I charge the Thing concluded, with Error, or gross Mistake, which is the chief Thing now to be enlarged upon. But I have expressed afore between the Quotations of his Proposition, by and upon what manner of Revelations I conceive, and have proved the Scriptures of Truth to have proceeded. The next is to consider the Things asserted and concluded in his Inference quoted; ‘ Nevertheless, be-
 ‘ cause the Scriptures are only a Decla-
 ‘ ration of the Fountain, and not the
 ‘ Fountain itself, therefore they are not
 ‘ to be esteemed the principal Ground
 ‘ of all Truth and Knowledge, nor yet
 ‘ the

‘ the adequate and primary Rule of Faith and Manners.’ These Words, and those before quoted to the End of the Proposition, deny that the Scriptures of Truth are the primary and adequate Rule of Faith and Manners, and offer Reasons to prove it so; and concede that they may only be a secondary Rule subordinate to the Spirit, from which they have all their Excellency and Certainty; and conclude those Reasons with a School Maxim, as before expressed, and such as the Readers judge would evince for them, and make those Reasons expressed seem more complete.

Now, I will first express what Part of the Reasons be truly and worthily asserted in his Inference, namely, That the Scriptures are not the Fountain of all Truth and Knowledge, but a Declaration of the Fountain, or of much Knowledge contained in the Fountain, that is in God, I readily yield; for as God, so compared, is the Fountain of all Truth and Knowledge, and the Scriptures as a Spring from that Fountain. But, for that Cause that the Scriptures are not the primary and adequate Rule of Faith and Manners to Men, I flatly deny; for tho’ the Scriptures be not God himself,

himself, yet being his Word of Truth, they are the primary and adequate Rule of Faith and Manners for Men. The second Reason in the Proposition offered, to prove that the Scriptures are not the primary and adequate Rule of Faith, is, because they proceed from the Spirit of Truth, and are not the Spirit of Truth itself, but have all their Excellency and Certainty from him, is only the former Reason doubted, in Consideration of the Works which the holy Spirit is proved to do, to lead into all Truth. I answer, to this Reason, I readily yield, that the Scriptures of Truth have their Excellency and Certainty from the Spirit of Truth, and that his good Office, one such, is proved to be, to lead Christians into all Truth: But that he is himself the Rule of Faith to Men, will not at all appear, for it is a Reason quite displaced, and I deny it, for he is God, the Object of Men's Faith and of their Worship, and so are all the three Persons in the blessed Trinity, but is not the Rule of their Faith too; for such is his Word in the holy Scriptures, of Truth, *proceeding from him, and out of his Mouth*, and not only a Rule, but the primary and adequate Rule will yet farther

John xvi. 13.

Rom. viii. 14.

Deut. viii. 3.

Mat. iv. 4.

2. Pet. i. 21.

appear, which Rule if a Man do follow and obey, he liveth, and shall live, if he endure to the end. The third Reason offered in the Proposition, to prove that the Holy Spirit is the primary and adequate Rule of Faith, is, by that School Maxim expressed before; *Propter quod unumquodque est tale, illud ipsum est magis tale.* That for which a Thing is such, the Thing itself is more such. *Matt. xxiv.*
13.

Now, touching that Maxim received in Schools, it might serve well for me who study Brevity, and make my Proof by the holy Scripture, to say, that that School Maxim being but a Reason in Schools, were it good, in this Case hath nothing to do to prove Things of divine Faith, concerning the Life and Death of Men's Souls. Nor in that Case I would not receive it for true Strength in this Matter; nor, I believe, would Mr. *Barclay* have done, had it been offered against him, to prove any thing concerning divine Faith, Life and Death of the Soul; the divine Word can only decide, and that is and shall be my chief way to work here. Yet since his Proof or manner of urging against the holy Scriptures of Truth, being the primary and adequate Rule of Faith, is

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nothing but some Pretence of Reason, I shall refute with Reason, and then prove the said Rule by Scripture, as intimated. And when it is proved by Reason, that God is not a Rule of Faith, nor the Holy Spirit, but the Scriptures are a Rule of Faith, as Mr. *Barclay* acknowledges, then will it also appear, that that School Maxim cannot signify any thing at all, to prove that God is more chiefly, or the Holy Spirit more chiefly and principally the Rule of Faith, but a Person above the primary and adequate Rule of Faith and Manners.

And indeed, all Mr. *Barclay's* three Reasons mentioned and offered for Proof in his Proposition, conclude all in one, that because the Holy Spirit, which is God, is greater and more certain than the Scriptures which are from him, and that because they proceed from him, they receive all their Excellency and Certainty; therefore not the Scriptures, but the Holy Spirit, from whom they proceed, is the primary and adequate Rule of Faith and Manners. But as the Reason of that Inference in Mr. *Barclay* is quite displaced, as I may say, so it may be refuted by Reason. To do this, I propose to consider, that God is not the same Thing that his Law is,
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no more than a King is the same Thing that his Mandate to his Subjects is; neither is a Nobleman the same Thing that his Word to his Servants is; but if he is a faithful Man, he will perform whatsoever good Words he had spoken, or Promises he had made, whether he be an Emperor, King, or Subject, to make good his Word as well as his Bond. Much more is God more faithful to fulfil his Law of Commandments and his Words of Promise. God is almighty, and most faithful, an eternal Being, and his Law and Word is very sufficient to be our Rule of Faith and Manners too, but is not so ancient of Days as himself, except that it was in his own Mind from Eternity, but since revealed, is an holy Effect proceeding from that infinite good and eternal Cause, God not the same Thing that the Cause is. To speak in the Words of St. Peter, *The Prophecy came not in old Time by the Will of Man, but holy Men of God spake as they were moved by the Holy Ghost.* So may I speak of the Gospel of Christ; it is now distinguished from Christ himself, who is the eternal Word, as Life and Spirit from a Fountain of Life, but his Gospel is now a Law and

Record of his holy Will to us and concerning us. The Edict of *Cæsar* was not *Cæsar*; neither is the faithful Word of a Man the Man. Thus must we distinguish Things what they are one from another, otherwise we should confound the right Knowledge of discerning Things one from another, and the Sense of Reasoning, which is most needful to be preserved, especially to understand invisible and spiritual Things, which are to be described and distinguished by Words, yet more perfectly known by their Powers, Operations, and Effects. But as God is not the same Being that his Word is, but as superior to it, he is our Law-giver, and the Object of our Faith and Worship, the eternal Cause of all Things, our Creator, our God: But to believe and acknowledge this, to say that the holy Scriptures of Truth proceeded from him to his Creatures, Servants, and Subjects, is Reason enough to enforce us to yield, that the same revealed Law and Word of God, whereby we learn to know his Will how to believe in him and obey him, is God from whom it proceeded, (and for that Cause he gave out his Law and Word to us) it is our primary and chief

chief Rule of Faith and Manners, and especially if it is complete in Words to command and shew all good Things to be known and done, promise Life, and shew how to escape Death, and all evil Things: And this which is said, I can prove of the holy Scriptures. They are, says Mr. *Barclay* himself, ‘ a full
‘ and ample Account of all the chief
‘ Principles of the Doctrine of *Christ*,
‘ held forth in divers precious Declara-
‘ tions, Exhortations, and Sentences,
‘ which, by the moving of God’s Spi-
‘ rit, were at several times, and upon
‘ sundry Occasions, spoken and written
‘ unto some Churches and their Pas-
‘ tors.’ See in his 38th Page. Well, this is a great deal of a true Confession concerning the Scriptures. It is owned on both Sides they have proceeded from the Holy Ghost, which is God, then they are not the very same Being with him from whom they proceeded. He speaketh to us as to Creatures, we hearken to his Voice, as to the Voice and Word of God.

I have proved before, that *Jesus Christ* hath made a perfect Revelation of the Will of the Father to us, who is the eternal Word, and he is God. There-
fore

fore what have we less in the holy Scriptures, than a large and complete Declaration of the principal Doctrines of *Christ*, and of the Will and Mind of the Father, and of the Holy Ghost; therefore of the Holy Trinity, and of God, who hath been well pleased to reveal his Will and Mind concerning us unto us, in the Scriptures of Truth, sufficient in that Case, as containing all Things necessary for us to know in this Life, in order to bring us to Life and Salvation in the next. And we have no other Revelation of the Will and Mind of God, mediate or immediate, like unto that in the holy Scriptures, wherein we have a most full and ample Declaration of his holy Doctrine, and the Law and the Prophets, all which conclude in the Gospel of *Christ*, and the Acts, Lives, and Writings of his holy Apostles; and all this most firmly attested, and most surely believed amongst us in the Nations of Christians.

And seeing we have no other Revelation of the Will and Mind of God concerning us, comparable to this which is the very Standard and Measure of Rectitude, by which we are commanded to square out the Course of our Lives
and

and Conversations, believe and obey that Word, so have we his Promise of Life and Glory; therefore the Scriptures are our primary and adequate, or chief and complete Rule of Faith. And accordingly as it was argued and shewed in the last, and the preceding Column, that God is our Creator, and the very Object of our Faith; and his Word and Law, which is proceeded from him, is not the very same Being that himself is, he is the Law-giver, and he is not our Rule of Faith, but he giveth that Law which is our Rule; therefore he is the Ruler, not the Rule; the Prescriber of the Rule, not the prescribed Rule: It would be most absurd thinking to imagine he were both; he is but one simply considered in himself, God, our Law-giver, but his Word is our Rule of Faith and Rule of Life: But God and his Law are two Beings.

In this, according to the manner in my last Column, I understand all the three Persons in the blessed Trinity, one God, all consenting and co-operating in that Work, to have prescribed and given the holy revealed Scriptures for a Rule, yes, the only Rule of Faith to us; for no more can it appear that
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the Holy Ghost is our Rule of Faith, than the Father or the Son: For tho' the holy Scriptures are said to have proceeded from him, and have been written by his Inspiration, so have they proceeded from the Father and the Son, and all as from one God, and according to his Will, therefore our Rule of Faith, and therein God speaketh to us; so doth the Holy Ghost, and he is God. And tho' the Holy Ghost be not only said in Scripture, but believed and confessed, as I freely do, that he dwells or abides in the Hearts of Christians, gives them Wisdom, holy Desires, Assurance of Faith in the Word of God in the holy Scripture; (given by his own Inspiration, the Word of *Christ* the Son, and the Will of the Father, therein being revealed to his Church) and tho'

John xvi. 13 the Holy Ghost lead them into all Truth, seal them for the Day of Redemption and Salvation, teach them all

John xiv. 26 Things, to bring all Things to their Remembrance, necessary for them to know, in order to be saved; since he doth this in, and by the Word of Scripture, and not in such Manner without that Rule, it will in no wise appear that

Ephes. i. 13 he is that Rule who is God, who, as
& 4. 30. the

the Prescriber of the Rule proved, teacheth and leadeth his People in the way of Godliness by that Rule and according to it, and not otherwise. Neither surely can any Man in his right Wits argue, that the Holy Spirit is a Rule of Faith, because he attests the Truth of what is revealed in a Rule of Faith, since he is God, and not the same Thing in being, which his Word the Rule of Faith is that proceeded from him.

I think I need not proceed farther to prove that the Holy Spirit being God, is not a Rule of Faith himself, tho' he be a Giver of that Rule, and effectual good Teacher of it, who gives the Assurance of the Rectitude, Goodness, and Certainty of that Rule to be received upon his Testimony in the Scriptures, the Rule of Faith, and prepares the Hearts of the Readers, by meet Capacities, to believe and receive that Rule, and well to be ruled by it. Thus it appears that the Holy Ghost, who attests the Truth of what is contained in the only Rule of Faith, is not a Rule of Faith, but a Giver and a Teacher of it, God. And there needs no more to be said in this first Part of Reason, but that

as God the Holy Ghost cannot be a Rule of Faith, but the Giver of a Rule, so neither by immediate Revelation doth he teach any other Rule that is better, more complete, or more a Rule than that, neither any other besides that, (to Christians especially) because there is but one only Rule of Faith to them, and that is the Scriptures complete and full of holy Directions, how to believe and be saved.

And in the former Argument concerning immediate Revelation, it was observed and proved that the Holy Spirit is not promised to teach any other Doctrine or Rule of Faith, but in and by the Words of *Christ*, and the Revelation he has made of the Will of the Father; therefore not by immediate Revelation, or any other Rule than what the holy revealed Scripture contains, except any Man will alledge the Spirit teacheth a Rule of Faith amongst the Heathens without the Scriptures; and then I shall answer him briefly, that talketh so much contrary to Scripture, Reason, and Experience, that if the Holy Ghost ever had done, or would reveal the Rule of Faith and Knowledge of *Christ Jesus* to any Man, with-

without the revealed Word of the Gospel of *Christ*, and so without *Christ* the Word, he might have done it sometimes with most Justice and Mercy to some Heathen Men or Nations, who never had Means to hear the revealed Word, or who never heard his Word, or had Means to believe on him; or if such Things had been decreed, or seemed good in the Sight of God, that the Holy Ghost should have revealed a Rule of Faith without the Gospel of *Christ*, or any wise brought Men to the Knowledge of *Christ* and Faith than in and by Means of his revealed Word, he might as easily have done to all Men as to some: And it had been an indifferent Thing, as Quakers seem ignorantly, or thro' strong Delusion, to urge and maintain, whether Men had heard the revealed Word or not; and if we will regard Infidels Notions, it had been an indifferent Thing, whether *Christ* had come, revealed the Father to us, died and suffered in the Flesh for us.

But as Experience cannot prove, that ever the Holy Ghost revealed any Rule of Christian Faith, *Christ*, or the Gospel, or the Scriptures to any Man except to the Prophets, without the Scripture

of the Prophets, and of *Christ* in the Gospel, so is it in no wise reasonable to suppose, neither will the Scripture prove, that the Holy Ghost revealeth any Rule of Faith to Christians, who have all the Substance of the Law and Prophets, and the Words of *Christ* in the Gospel, any otherwise than in, by, and thro' the Holy Scriptures, which are his own Words, breathed out thro' the Mouth of the Prophets, and the Gospel of *Christ*, the Wisdom of God, he revealed the Will and Mind of the Father: I say, it appears by this Reason, it is vain to conceit the Holy Ghost will deliver any other, greater, or more complete Rule of Faith to Christians than is in the Gospel and the Scriptures already taught and delivered, because God and *Christ* have promised eternal Life to all them that believe, repent, and obey that Word and Rule of Faith delivered in and by the Scriptures. And as it was proved before, the Holy Ghost is no Rule of Faith himself, but a Giver of the Rule; therefore not more originally and principally the Rule, but rather it may be some good Sense to say, the Holy Ghost originally and principally teaches the only Rule of Faith and Practice,

Practice, or Faith and Manners. Therefore neither hath that School Maxim afore expressed any thing to do, or to prove herein: But if any one inquisitive of Truth, desire to hear it farther, or more particularly handled, I recommend to him to read Mr. *Bennet's* Rule of Faith, in a Confutation of Quakerism, Page 193. Yet I proceed farther, 2dly, to prove that the Scriptures are a principal and complete Rule of Faith, and that by the Scriptures, and so intimates Mr. *Barclay*, is the way to prove this, tho' he be mistaken in the Rule.

And that the Scriptures are the principal and complete Rule of Faith, will yet farther appear, if we consider them in the End for which they were given; for they are a Gift of God to us, and that a very excellent one too; and his Design of giving them to us, was to be the great and common Rule of our Faith and Practice in the way to Salvation: His revealed Word is indeed with Power and Promise to save them that believe it and obey it, and with Power and Judgment to condemn those that believe not, reject it, or will not obey it; therefore it is the principal Rule of Faith and Manners to them.

And

And whether the Scriptures are the principal Ground of all Truth and Knowledge or not, is not the Controversy. All acknowledge God the Giver is greater than his Law given; but that implies nothing against his Law of Commandment being full of Power, and worthy to command our obsequious Practice. We receive the holy Scriptures for our chief Rule of Faith and Manners, because they are a divine Revelation, and give a complete, full, and large Declaration of the Will and Commandments of God concerning us, what he will have us do to be saved, and what Evils he will have us to eschew, that we be not condemned. And they are the most full and best Rule we have, or need to have, since all acknowledge they proceed from God; and accordingly they certify and acquaint us in every material Circumstance of this great Affair. And this appears to be the End and Design for which God hath revealed his Will to us by the Scriptures, for which Reason, doubtless, he will allow us no other comparable Rule of Faith equal to this, knowing we have this which is most sufficient, since we believe, and have it firmly witnessed, to come from God,
and

and is full of general Directions to all Men, how to believe, obey God, and be saved.

And tho' it be but as a vast Spring and Current of Knowledge proceeding from God, the living Fountain, yet it is very full of divine Instruction, enough to supply our Wants in the manner of a Rule of Faith, if we are but desirous and willing to receive Knowledge therein, without unnecessary Queries, and seeking by sinister ways.

But we are not designed to be so full of Knowledge as God the Fountain, who receives Knowledge from the Springs he is pleased to send forth unto us: The Creatures must not think to be as their natural Lord, or comprehend him; they would be but phantastical, and yet blasphemous Thoughts to imagine it; yet if any Man lack Wisdom how to apply the principal Rule of Faith, the holy Scriptures, to himself, he must ask of *Jam. i. 5, 6.* God, who giveth to all Men liberally, and upbraideth not any, and he shall receive it, when he asketh in Faith, not *Matt. vii. 7.* wavering, and on purpose to perform the Will of God in his consequent Practice.

Yet,

Yet I suppose, and in Consideration of Mr. *Barclay's* arguing at large in this Case, he means by asserting that the holy Spirit is more originally and principally the Rule of Faith, than the Scriptures of Truth proceeded from him. Not the holy Spirit personally and simply considered in himself, is the Rule of Faith, but those immediate Revelations of the Holy Spirit which he is pleased, now since the Scriptures were wrote and finished, to make in the Heart of Christians, is the primary and adequate Rule of Faith and Manners, more originally and principally than the Scriptures of Truth. But I say this Opinion seems abundantly reprov'd and groundless, by the last Argument of mine, concerning immediate Revelation, and in the preceding Part of this, yet I shall enlarge a little in this Matter. But how can any Man imagine now, that immediate Revelation is any Rule at all of his Faith, except he could first prove he had immediate Revelation of the Spirit of God, which appears improbable (was argued) to the wisest Christians at this Day. And again, if he had some little immediate Revelation of some Things of the Will of God, except his
Reve-

Revelation were equal, or exceeding that which is made to us in the whole Scriptures of the Prophets, *Christ* and his Apostles, and confirmed by equal Miracles in like manner, of which there neither is, or hath been since the Scriptures were completed, any thing comparable in this World, for the Scriptures afford us a large and full Body of divine Revelation confirmed to us by Witnesses and Miracles, containing all the principal Doctrines of Christianity; and besides which, no new Doctrines are revealed to us by God, in like manner, but those contain all Essentials of the Christian Religion necessary for Men to learn and practise.

But as there is nothing comparable to those divine Revelations appears to be made by immediate Revelation to Men in these Days; so nothing else is any Rule of Faith for them. If any say the Earnest of the Spirit of God in their Hearts is a Rule, and the primary and adequate Rule of Faith, I answer, that is an excellent Gift of the Spirit of *Christ*, the Holy Ghost: But to confound the Sense of distinguishing Things one from another what they are, is to enlarge the Argument, to set them in

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Cor. i. 22]
& v. 5.

the true Sense, and to pretend the Thing itself and the Rule it gives is all one, is to confound the true and known Sense of Things. It was proved afore that two essential Things in Being are not one and the same, in the Sense of distinguishing Persons and Things. I shall shew again, but need not to prove the same again. For as it was proved afore, (Page 47, 48) that the blessed Holy Spirit of God, considered personally in himself, is not the Rule of Faith, the same thing which the Scriptures of Truth which be proceeded from him are. So here again I may safely conclude, that the Earnest of the Spirit of God, a Gift of God, which is all one with Assurance of Faith, is not the same thing which the holy revealed Scriptures are, which are the principal Rule of Faith to all Christians, given and proceeded from God for that purpose, and design to be such; for there is as much Difference between the holy Scriptures, the Rule of Faith, and the Earnest of the Spirit of God, a most excellent Gift of Faith, as there is between a perfect Rule of Faith, and a firm Assent to that Rule, and Assurance of the Rectitude of it. And I judge
these

these two Things will appear as clearly distinguishable to rational Men, as can, or needeth to be. The first is the holy Scriptures the Rule of Faith: The last is the Earnest of the Spirit given to Apostles, whereby in one Place they are said to be sealed; (for Heaven and Happiness to be understood) in another Place, in Concord to that, to have the Earnest of the Spirit given; which Earnest was doubtless nothing else but Fulness of Grace, and after Obedience to God, and a firm Assent to the Rule of Faith, their Faith was increased to Assurance, and thro' Comfort, infinite Love and Joy of the Holy Ghost always abiding in their Hearts, they were thoroughly sanctified, elected, and beloved of God, they knew they were sealed for Heaven by an Assurance of Faith and Love, as precious Vessels of Honour to be saved.

But that Earnest of the Spirit given to some, is no where in Scripture called an immediate or mediate Revelation of the Will of God to all, nor is any Rule of Faith, as the holy Scriptures are in general to all in this Life; but the Earnest of the Spirit comes after the firm Assent and Obedience to God, and the Rule of Faith, and is an Assurance of Heaven

Heaven in the next Life. If any make
Jer. xxxi. Reply again, and say, God hath pro-
 38. mised in the Prophets to dwell in them
Lev. xxvi. and walk in them; and they shall be
 12. my People, and I will be their God.
 Which Promise, with others in the Pro-
 phets to be understood in the same
 Sense, the Apostles of *Christ* directly
 apply to Christians in these Gospel
2 Cor. vi. 16 Days; in which also *Christ* hath pro-
 mised to send the Comforter, the Holy
John xvi. 13 Ghost to them, and that he shall lead
 them into all Truth. And if they ob-
 tain his Presence, will he not teach them
John xiv. 26 all Things, and bring all Things to
 their Remembrance, and reveal Truths
 to them; of which the revealed Word
 is silent, and be more chiefly a Rule of
 Faith than the Word, or without it? I
 answer, there are no such Things pro-
 mised in any Scripture Text in the
 whole Bible. I have before, and do
 again gladly acknowledge, and conclude
 the Holy Ghost doth make his Habita-
 tion and Abode in the purest Christians,
 as in his own Temple, in dwelling in
 their Hearts.

But the obtaining that Comforter, and
 effectual, sure, unerring Teacher, leading
 them into all Truth, and bringing all
 necessary

necessary Things, which *Christ* had revealed, to their Remembrance, was argued in the Argument of immediate Revelation, and I shall not now again enlarge: It was shewed he taught all Things whatsoever *Christ* had said unto the Apostles again, as their Remembrancer, Guide, and Conductor into all Truth, but could not safely be presumed, being not promised that he teacheth any Christian, but in and by the revealed Word, and therefore not by another Rule or Revelation than *Christ* had made of the Will of the Father. And to lead them into all Truth of the Word, is surely another Office, than to make a Revelation, or give another or more special Rule of Faith without the Word, or otherwise than in and by it. Therefore no other Rule of Faith giveth the Holy Spirit in all his good and effectual Teaching.

To finish this Argument, I shall offer three Reasons more to be considered, that the revealed Word and Gospel of *Christ* is doubtless the only Rule of Faith to Christians, and to put the Controversy to an end, with all impartial and discerning Christians, even the Quakers, if there be any such amongst them.

them. *1st*, That it gives the best Rule and Law imaginable, to every good Man's best Thoughts. This do the *Matt. vii. 12* revealed Words of *Christ*. Whatsoever ye would that Men should do unto you, do ye even so unto them, for this is the Law and the Prophets. Now what better a Rule can a good Man desire or have, even to put his best Intentions into the best Practice, than to have the sure Words of *Christ* before him, commanding him to do whatever Good he can, whether to his Body or Soul, whether to ^{the} spiritual or temporal Things to every Man in the World, as much in every Degree as he can lawfully, or doth desire from them? I cannot imagine how we could possibly have a better Rule whereby to put our most charitable and best Desires into the best Practice. And this is also the most wise Practice for the Good and Security of ourselves, one might imagine; for any Man, and every Man to whom we have sought to do Good by Word or Deed, would be very ungrateful to wish us or do us evil. And this Rule is a brief Summary of the good Things taught in the Law and the Prophets. *2dly*, The revealed Word gives us the
most

most excellent, bright, and illustrious Example imaginable, to follow and imitate; not only to be faithful and upright in ourselves, sincere and true in all our Words and Pretences, and to be charitable and benign in all our Deeds and Behaviour towards all Men; not only the just and religious, but also the unthankful and profane, so long as we have to deal with them; and not only ordinary godly Practice, but to advance to most perfect Holiness doth this Rule commend to us, that we should desire *Rom. xii. 18.* and follow Peace with all Men, and Holiness, directeth St. *Paul*: And more than this, if more can be, the Lord *Heb. xii. 14.* commends to our Imitation, and gives upon Precept; *Be ye therefore perfect, Matt. v. 48.* even as your Father which is in Heaven is perfect. Now this Example *Christ* has not only commended to us for our eternal Good, and given it upon Precept, that we should, without delay, follow it with most earnest Sincerity and Endeavours, but copies out Footsteps for us by his own Practice in the Earth: And tho' we cannot live up to the infinite Height of this Example to be so perfectly and equally holy, and good, as our heavenly Father is perfectly

fectly holy, and perfectly good: Yet nevertheless, thro' Mercy and Help of his Grace, it will be our eternal Happiness to follow the Example set before us, to imitate the Perfections of God, and the Footsteps of *Christ* with our most sincere and ardent Endeavours. But this to say, is all the Matter I had to prove hereby, that the Example set before us is so advantageous and illustrious, and the Rule of Faith and Practice taught of *Christ* so perfectly good, that it is impossible a Man can imagine, who thinketh spiritually and wisely, how it could have been better taught or devised, even by infinite Wisdom, for the Glory of God, and the Holiness and Happiness of Men; that, I say, he must appear very culpable, or guilty of Blasphemy, who chargeth this Rule of Faith and Practice with Blame or Defect, as mentioned in the two last Instances of the Words of *Christ*, or he seems unbelieving, ignorant, or mistaken, to think the Rule of Faith wants Supplement. But that we want much Help and Assistance of the Spirit of God to live up to the pure Direction of the Rule, I readily allow. *3dly*, and *lastly*, I shall offer one other Reason to be

be considered, that the revealed Word of *Christ* is the only Rule of Faith to Christians that hear it, and that by much Proof of Scripture, will as strongly as the former prove it to be such. In this, let it be considered that the revealed Word of God in *Christ*, which promiseth Life and Salvation to Men, upon very reasonable and easy Conditions, that they believe in *Christ Jesus*, *Matt. iii. 2.* repent and forsake their Sins, serve God, *8. 9. 10.* and bring forth good Fruits henceforth. And these Conditions are made manifest to them in Words at length by the revealed Gospel, without Ambiguity of *Matt. i. 15.* Speech or dark Sayings, in certain Maxims of Knowledge, which all may easily learn and know, that have common good Sense and Reason. That Gospel also denounceth eternal Wo and Misery *Luke xlii. 3.* to all them that might and will not hear, believe, and obey that Word, and *Exod. xx.* Call of his Grace to be saved, that they shall, upon such continued Contempt *Mic. vi. 8.* and Negligence, assuredly be damned. And however those common Maxims *Matt. iii. 2.* of saving Knowledge may be somewhat *iv. 17.* enlarged into more numerous Expressions and religious Notions, by Persons *Matt. i. 15.* of Capacity and Industry, yet all in ge- *vi. 12.* neral

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Luke xiii. 3. neral are charged to know and regard
 the most common and frequent loud
Mar. xvi. 16 Calls of the Gospel, to believe and re-
 pent, in order to be saved; but upon re-
John iii. 18, fusal, it is pronounced again and again,
 19. they shall be condemned. I cannot but
 conclude, that is the only Rule of Faith,
Matt. xxi. 37 as being understood to conclude the
 Law of God and the Prophets, and to
 be the last gracious Call from Heaven
 to Sinners to be saved. And so firm
Mat. v. 18, are his Words and the Law, that Hea-
 19. ven and Earth must pass away, before
 one Jot, or one Tittle pass from the
 Law, till all be fulfilled. And whoso-
 ever shall break one of the least Com-
Luke xvi. 17. mandments, and teach Men so, shall be
 called the least in the Kingdom of Hea-
 ven: But whosoever shall do and teach
John xii. 47, them, the same shall be called great in
 48. the Kingdom of Heaven. And if any
 Man hear his Word and believe not,
 but reject his Word, he judgeth him
 not, (without the Word) but, saith he,
 the Words that I have spoken, the same
 shall judge him in the last Day. And
 will any Man assert, that the Word that
Christ hath spoken, which shall judge
 him in the last Day, is not his principal
 and only Rule of Faith and Manners.

Now

Now if he will assert, that I must not count him in his Wits, but in as much as we must all stand before the Judgment Seat of *Christ*, and must be judged according to the Words that he hath *Rev. xiv. 10.* spoken, saved or condemned according as we have believed and obeyed the same, or else rejected and disobeyed his Words in the Gospel that he had then *2 Cor. v. 10.* spoken, who can doubt but it is our only and principal Rule of Faith, being a System of the divine Law, delivered according to the good Will of the Fa- *Matt. xxv. 46.* ther, and of the Holy Spirit, by the Mouth of *Christ* the Son, the eternal Word? And saith St. Paul of the Scriptures, *they are able to make a Man wise unto Salvation, thro' Faith which is in Christ Jesus, being given by Inspiration of God, in order to furnish a Man with all saving Knowledge; for, saith he, they are profitable for Doctrine, for Reproof, 2 Tim. iii. 15, 16, 17. for Correction, for Instruction in Righteousness, that the Man of God may be perfect, thoroughly furnished unto all good Works.* And if he is thus thoroughly furnished unto all good Works, and to be perfect, what needeth he desire more to be done by a Rule of Faith? And yet who seeth not the great Need he

hath of the holy Work of the Spirit,
 1 Cor. ii. 14. to change his corrupt Nature, and sanctify him, illuminate his Understanding, teach him, guide and lead him into all
 John xvi. 13 Truth, strengthen him to walk according to that Rule, and seal him unto the Day of Redemption and Salvation? I confess he seems ignorant of himself. But that the holy Scripture revealed is
 John xiv. 26 our only Rule of Faith, I judge now is very evident, in that we are command-
 Rom. viii. 14 ed upon Life and Death to believe and obey that Word revealed: Yet I no less acknowledge we cannot do that of our-
 2 Cor. i. 22 selves, without all that manner of Aid and Assistance, Illumination and Teach-
 Ephes. i. 13, ing of the Holy Spirit. But without
 14. iv. 30. hearing the revealed Word, certainly there is not any Rule or Light given of the Spirit, for a Man to become a Christian; for St. Paul demands, *how shall they hear without a Preacher?* Therefore the Spirit begins and teaches together with in and by the Word to make holy Christians, and not without it, if otherwise he would make Heathens to become Christians, who never heard the Word preached unto them.

But how, or by what Means they are saved, or whether they are saved, it
 is

is none of our Business to judge: Yet we may suppose God will judge them according to the best Knowledge they have of him, tho' it be the Light of Nature to be their Rule of Faith and Manners: Indeed one may conclude so much in respect of the Justice of God. And our Apostle defines that Matter, where he saith, *when the Gentiles which Rom. ii. 14. have not the Law, do by Nature the Things contained in the Law, they having not the Law, are a Law unto themselves.* But to the Hearers of the Word, or those that might hear, he speaketh in another Sense, and shews the Gospel to be the Word and Rule by which the World that have heard it shall be judged; for he speaks of a Day to come, in which God shall judge the Secrets of *Rom. ii. 6. Men by Jesus Christ, according to his Gospel.* Once more, St. Paul, upon whom Mr. Barclay makes great Observation, where he pleads for immediate Revelation to this Day, Page 18, where the Apostle saith *it pleased God, Gall. i. 16. who seperated him from his Mother's Womb, to reveal his Son in him, that he should preach him among the Gentiles,* who also was most miraculously converted to the Faith, and had the most *Acts ix. 4, 5.* Visions

Visions and Revelations of all Apostles,
 (I wot) none may now expect the like;
 yet not till after his first hearing the
 Word of the ~~Law~~^{Lord} *Jesus*, tho' miracu-
 lously by his own Voice in a Vision, of
 which Visions and Revelations, after his
 Conversion, that Apostle might have
 gloried, if any thing had seemed so good
 to glory of, as a meek Obedience of
 the revealed Word, but nothing so safe;
 2 Cor. xii. 9. therefore, said he, *I chuse rather to glory*
in mine Infirmities, that the Power of
Christ may rest upon me. St. *John* shews
 in course of Doctrine, that the primi-
 tive Christians had a spiritual Anointing
 which abode in them and taught them
 John ii. 27. all Things; but it is evident that holy
 Anointing and Teaching was after, or
 when also they heard, or had heard the
 Word of the *Lord Jesus*, and believed;
 and that was a good Confirmation of
 their Faith, Hope, Joy, and Gladness,
 assuring their Hearts, sanctifying their
 Persons, and sealing them unto the Day
 of Redemption and Salvation, which
 to do, is the peculiar Office of the Holy
 Spirit, after Christians have heard and
 believed the Word of the Gospel, the
 Rule of Faith. Therefore I shall an-
 swer some of Mr. *Barclay's* Objections
 against

against the Scriptures being the principal and only Rule of Faith, and then conclude this Part. He begins to argue, Page 44, from some Words of St. *Paul*, where that Apostle directeth every one Rom. xii 6, 8. to attend upon his peculiar Calling. And *Barclay* demands, 'What Scripture Rule shews me that I ought to exhort rather than prophecy? Or to minister rather than teach? surely none at all; many Difficulties of this kind occur in the Life of a Christian.' I answer, such a Query, so far from the Matter, deserves no Answer, but Reproof to him that misapplies Sense in such manner: For when God, in the holy Scriptures, has given his Word a Rule of Faith, taught us how to believe, whom to obey, and be saved, it is not likely he should tell any one what his Gift shall be before he is born, or the Time come he is to receive it and exercise it; his Faith, Reason, and Wisdom of the Spirit, and Knowledge, how Matters are appointed by the Providence of God for him, seem very sufficient in that Case to direct him; and he must do his Duty according to the Gifts he has received of God, as the Apostle also directeth at the same Place, as a Man
law-

lawfully called and appointed to his Office and Ministry. Moreover, there must be Elders, such as Bishops, in every Church, to help, advise, and ordain Ministers. And yet, if a Man do according to the best of his Understanding in Sincerity of Heart, it will not endanger his Salvation; if he err a little, God will forgive him, if he amend and pray for Pardon when his Knowledge is increased.

Yet that Case doth not properly belong to the Rule of Faith; a Man hath ever need of Wisdom to direct him in every such Duty, according to the Nature of the Duty: And he must ask of God and he shall have it. *2dly*, Farther he urges, Page 45, 'Moreover it is
' needful for a Man to know whether
' he be in the Faith, and Heir of Salvation or not; and the Scriptures give
' him no Certainty in either. And it
' is especially commanded, Examine
' yourselves whether ye be in the Faith;
' know ye not your own selves, how
2 Cor. xiii. 5 ' that *Jesus Christ* is in you, except ye
' be Reprobates?' And *St. Peter*, wherefore, the rather, Brethren, give Diligence to make your Calling and Election sure. Then he demands, 'What Scripture
' ture

'ture can assure me that my Calling
'and Election is sure?' I answer, he
first urges the Sense of *St. Paul's* Words
above what they signify, and then makes
an impertinent Demand from the whole
Sense of both the Apostles. For where-
as, he saith, it is especially commanded
that Christians examine themselves; I
say he urges the Sense above what it
really is; for tho' the Words of both
the Apostles be spoken in the impera-
tive Mood, so far as the Grammer is
concerned with them, yet they contain
but a Sense of Exhortation. Yet I rea-
dily confess, it is every Christian's Duty
and Wisdom to examine himself in
that Matter the best he can, according
to the Measure of Faith and Wisdom,
Grace and Knowledge that God hath
given him; and the better Hope he hath
of his Salvation, the greater will be his
Joy in the Holy Ghost, who will seal
him unto the Day of Redemption.
And when a Man hath examined him-
self, and well perceives his Faith is live-
ly, and his Works good, as the Holy
Word promiseth every one such shall be
saved; so may he well hope, and trust *Matt. x. 22*
in God, who is just, he shall, if he en-
dure to the end.

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But as the revealed Word cannot speak without a Tongue of Man to pronounce; nor doth it call to such a Man by particular Name, and say, thou shalt be saved: No more doth it command him to be assured of God's Secrets concerning him: It is not for the Honour of God he should be assured of it: No, nor for the good Example of others, if he should grow confident and careless of his ways. Let him obey the Word, trust in the Promise of God, to the end, and wait in Hope till he come to Heaven. And yet to whom the Holy Ghost gives Assurance of Faith and Hope, he doth not give another Rule of Faith than the Word of *Christ*, was largely proved.

What other such Demands at the same Page, *Barclay* makes, are answered in this of mine. And I could confute all such impertinent Arguments of his, but would not trouble myself and the Reader too much. Notwithstanding at his 40th and 50th Pages he speaks very reasonably and well of the Scriptures; and in one seems to admire at the good Providence of God, in preserving them so pure and uncorrupt, thro' so long a Night of Apostacy, to be a Testimony
of

of his Truth against the Abominations even of those whom he made Instruments of preserving them. And indeed I cannot but admire the honest Confession of *Barclay*, concerning the Scriptures in some Places, and his groundless Pretence to correct and reveal them again in others. For here above he makes manifest by his own Words, as much as I have said, or asserted of him, that his Pretence to reveal the Gospel again is Imposture, and an empty Fable. And I think it greatly concerns the Quakers yet alive, to consider the Inconsistency of his Words one Part with another, that they may regard no Part of his Apology, except the Words well spoken of the Scriptures, and of moral Virtue, but learn to esteem highly and well of the Scriptures, as of their principal and only Rule of Faith. 2dly, Again, (Page 52, 53.) he applies some Words of *Christ* in a notorious wrong Sense, *search* John v. 39, *the Scriptures, &c.* ‘ Here, say they, 40.
‘ replies he, (meaning Protestants) we
‘ are commanded of *Christ* to search
‘ the Scriptures. I answer, that the
‘ Scriptures ought to be searched, we
‘ (Quakers) do not deny, but are very
‘ willing to be tried by them; but the

‘ Question is, whether they be the
 ‘ only and principal Rule ; which this
 ‘ is so far from proving, that it proveth
 ‘ the contrary : For *Christ* checks them
 ‘ here for too high an Esteem of the
 ‘ Scriptures, and neglecting of him,
 ‘ which was to be preferred before them,
 ‘ and to whom they bore Witness, as
 ‘ the following Words declare : For in
 ‘ them ye think ye have eternal Life,
 ‘ and they are they which testify of me,
 ‘ and ye will not come unto me that
 ‘ ye might have Life. (He enlarges)
 ‘ This shews, that while they thought
 ‘ they had eternal Life in the Scrip-
 ‘ tures, they neglected to come unto
 ‘ *Christ*, to have Life, of which the
 ‘ Scripture bore Witness. This answers
 ‘ well to our Purpose, since our Adver-
 ‘ saries also now do exalt the Scriptures,
 ‘ and think to have Life in them, which
 ‘ is no more than to look upon them
 ‘ as the only principal Rule and Way
 ‘ to Life, and yet refuse to come unto
 ‘ the Spirit of which they testify, even
 ‘ the inward spiritual Law, which could
 ‘ give Life.’ I answer, those Words of
Barclay last quoted, contain in the first
 Part, a flat Lie ; and in the last, a Per-
 version of the Sense of the Words of
Christ

Christ expressed among them: First, a bare-faced Lie, in that *Christ* doth not check the *Jews* he talked with, for having too high an Esteem of the Scripture, but bad them search the Scriptures in which they thought they had eternal Life, that they might thereby understand that he was the *Christ*. 2dly, *Barclay* perverts the Sense of *Christ's* Words in the whole, in that he did not there signify to them, or bid them have Regard to any other inward spiritual Law, which could give Life, but to himself, to whom they would not come. And why so? but because they did not believe that he was the true Messiah, the *Christ*. And that also is the Difference between *Jews* and Christians to this Day, that the *Jews* do not believe, and the Christians do believe in him. Not that *Christ* either checked *Jews* or Christians for having too high an Esteem of the Scriptures; yet the *Jews* only for neglecting to come to him, and they had not searched the Scriptures in a right Understanding, in that they did not believe in him. He bad them therefore search the Scriptures as the Rule of Faith, that they might understand by *Moses* and the Prophets, that he was the *Christ*;

Christ; and after that right Searching, they might believe in him; for (saith he) *they are they that testify of me.* 4thly, Mr. Barclay's next Page 53, wherein he argues with as great Error almost, as in the last handled, is concerning the *Bareans*; for Protestants rightly assert the *Bareans* are commended for making the Scriptures their Rule of Faith. In *Acts xvii. 11* this Truth Barclay was pinched to find a way to argue for Quakers as he would.

I shall not much enlarge upon this, but to shew his Method of arguing to be unsound: I think the last will serve to excuse me. His Reason whereby he endeavours to evade the right Sense of that Text, is, that because the *Bareans* are said to receive the Word with all Readiness of Mind, first, and to search the Scriptures daily after, whether those Things were so. From thence he urges, it will not appear hereby that they made the Scriptures their Rule of Faith, because they did not search them before they received the Word. But that Urging will not serve the Turn he designed; for if a Man believe and receive some good News with all Readiness of Mind, yet if he search by another Rule daily, to prove whether such Things
were

were so, according as he had believed, yet it is plain he did not leave the last Appeal to his own Mind, but to the Rule searched daily, whether that News were so. And this, directly, was the Case with the *Bareans*; they searched the Scriptures daily for the last Appeal *Act. xvii, 23* whether these Things, *viz.* the Word of the Gospel received, were so, therefore they made the Scriptures their Rule of Faith. 5thly, *Barclay's* next Page, 54, 'St. Paul quoted Poets to the *Athenians*; it will not follow from thence that Poets must teach the Rule of Faith.' I acknowledge it will not follow from thence that Poets must teach us the Rule of Faith. But St. Paul quoted certain Poets to the *Athenians* (had in Reputation with them) to make them acknowledge the Power and Goodness of the living God, and that he is nothing like unto Idols made with Hands; neither ought to be worshiped by Means of Image Worship. But he quoted the Scriptures to the *Jewish Bareans* quite on another Design and Purpose, that they might search them, believe, and prove thereby that *Jesus Christ*, whom he preached to them, was their and our Messiah and Saviour. And
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it appears that the *Bareans*, by searching the Scriptures, made the Scriptures their Rule of Faith. 6thly, See another great and notable Objection against Quakers, as Mr. *Barclay* acknowledges, Page 54. If the Scriptures be not the principal and only Rule of Faith, then it would follow, that the Scriptures are not complete, nor the Canon filled; but that if Men be now immediately led and ruled by the Spirit, they may add new Scripture of equal Authority with the old, where every one that adds is cursed: Yea, what Assurance have we, but at this rate every one may bring in a new Gospel according to his Fancy? But Mr. *Barclay* (as endeavouring to make some Defence against this said forcible Objection against Quakers) was obliged to talk of his best Opinion of the Scriptures, which he seems to take and leave as Need required, or the Occasion forced; and after some of his best Words, he asserts, Page 55, ‘ We have shut the
‘ Door upon all such Doctrine, affirm-
‘ ing that the Scriptures give a full and
‘ complete Testimony of all the prin-
‘ cipal Doctrines of the Christian Faith.
‘ For we firmly believe that there is no
‘ other Gospel or Doctrine to be preach-
‘ ed

‘ ed but that which is delivered by the
‘ Apostles; and do freely subscribe to
‘ that Saying, Let him that preacheth
‘ any other Gospel than that which
‘ hath been already preached by the
‘ Apostles, be accursed.’

Thus Mr. *Barclay*, as it seems, being forced by the just Objection lately mentioned, and to escape St. *Paul's* Ana-*Call* i. 8, 9; thema before his Eyes, was constrained to make a fair Confession, that the Gospel delivered by the *Lord Jesus*, and preached by the Apostles, and the Doctrine of the Gospel alone, is the Doctrine, and none else, that ought to be preached; and will freely subscribe, that they must be accursed that preach any other Gospel or Doctrine. But I cannot imagine that the full Scope and Sense of his last Words and Confession, above quoted, is any thing less than to pronounce that the revealed Gospel of *Christ* ought to be esteemed, and is the principal and only Rule of Faith, since he assents that that Gospel alone is the Gospel and Doctrine that ought to be preached, and will subscribe freely in behalf of himself and Quakers, that he must be accursed that preacheth any other Gospel than that which hath been
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already preached by the Apostles. Yet at most other Times and Places in his Apology, he pleads, it must be subordinate to the Light within, and may only be a subordinate Rule of Faith, which Arguments Mr. *Barclay* now is forced to disallow in his Sense of Confession, and to close with the Gospel, lest he be St. *Paul's* accursed, and the spurious Rejection of all Christians. But could not that Man have seen the Peril at first, before he had heaped up such a large Bundle of incongruous Words, that will sometimes reveal the Gospel again, and sometimes plead it is but a subordinate Rule of Faith, and not so perfect as immediate Revelation in the Minds of Men; and yet after that is willing or forced, to avoid the Curse, to pronounce that it is the very Gospel Revelation and Doctrine to be preached in the World? But all that Incongruity of Argument in *Barclay*, appears to be made upon Design to polish some groundless Conceits, and preserve Credit to the incomparable Pride of that perilous Gnostic Quaker Heresy, which seems desirous to climb up to Heaven as *Lucifer* was; therefore let it also beware of the like Judgment pronounced against

1st. xiv. 12.

13. 14.

against some in the Text pointed, because all its large Pretences to spiritual ^{2 Thes ii. 11.} Power and Wisdom appear groundless ^{12.} by the Scripture, and improbable by the consequent Works. For what is it but the Pride and Delusion of *Antichrist* to boast such mighty Things, and are able to perform nothing of such Things? But see it must be the first and last Device, or nothing else will save the Credit to that Height. Therefore, says Mr. *Barclay*, Page 55, ‘ we distinguish between
‘ twixt a Revelation of a new Gospel
‘ and new Doctrines, and a new Revelation of the good old Gospel and
‘ Doctrines; the last we plead for, but
‘ the first we utterly deny.’ I answer, since his Pleading to make a new Revelation of the good old Gospel appears so groundless and improbable, it is best to let the Revelation of it be as it is, and be thankful to God for it, and esteem it the principal and only Rule of Faith, and pray to him for Grace and Assistance of his Holy Spirit, to believe, love, and obey that Word and Rule of Faith.

Hence to the fourth Proposition of Mr. *Barclay*’s Apology, (Page 57.) which is a Discourse of the Condition of Man in the Fall. But I do not perceive

ceive any great Advantage it is to the Reader, for me to enter on redressing this one Discourse now, neither was it my Design in this Essay, tho' I do not altogether approve the manner of it in his Apology, as judging it to contain something of Truth of Doctrine reasonably asserted, and something of Error of Opinion supposed, and yet vindicated of him. Yet I acknowledge the Matter is very needful for all to consider in the whole, that Men may well perceive and know what their own undone and relapsed State of Nature is. But in this Point of Doctrine, I rather chuse to learn more than teach much. Therefore I will pass on farther, after a few Remarks made on his Doctrine. 1st, I observe, he speaks of something there, that he calls the Seed of the Serpent in Man in his relapsed State of Nature; and to complete the Sense of a Metaphor in his Words, there must consequently be some Reliques of a good Seed of God, even in Fallen-Man; for God made him perfect and good, before the Serpent beguiled him, and he sinned and fell. Indeed Mr. *Barclay* doth not seem to deny this congruous Sense; (Page 53.) yet he saith (Page 57.) Man
is

is dead, and deprived of Sensation (or Feeling) of that inward Testimony or Seed of God. But in this Part, I judge his Conception and Opinion to be begotten of mere Mistake and Conceit, and that there is not such real Essentials in Man's relapsed Nature or Soul, as what he there calls a Seed of the Serpent, or what may properly be called a Seed of God; but (I wot) he means the Fault and Corruption of the Nature of every Man, that is naturally ingendered of the Offspring of *Adam*, whereby Man is very far from original Righteousness, and is of his own Nature inclined to Evil; so that the Flesh lusteth always contrary to the Spirit, and therefore in every Person born into this World it deserveth God's Wrath and Damnation. (This must consequently be what he means by the Seed of the Serpent.) And this Infection of Nature doth remain, yea, in regenerate Persons, &c. altho' there be no Condemnation for them that believe and are baptised: (Art. 9.) But I observe Mr. *Barclay* pretends to have rejected Errors both of the *Pelagians*, *Socinians*, *Papists*, and some of *Protestants*. I leave him to the Learned, and will not interfere in so many

many Points now. Yet, 2^{dly}, I understand him to hold with the *Pelagians* in his Doctrine, with some little Difference in Words; for they talk vainly, that original Sin consisteth in following of *Adam*; and he argues, that that he calls the evil Seed of the Serpent, is not imputed to Infants, until by Transgression they actually join themselves therewith: And what he differs from *Pelagians* in that, let the Learned read him and judge. And yet it is not my Duty to judge, or say here, whether God will impute original Sin to Infants, who have no actual Transgression; because that what they deserve by Nature, God may please to pardon by Grace in *Christ*, who died for all, and not impute Sin to them. And I leave all Secrets to God alone.

But on the other hand, what Mr. *Barclay* means by the Seed of God in relapsed Man, (if he will own the Congruity to make his Metaphor Sense) must consequently be the Reliques of the divine Image, impressed upon him in his Creation, and interwoven into his very Soul. So I leave the Quaker in this Part, to use his own Words with Error, who will not learn of others. Hence I pass to his fifth and sixth Proposition,

position, which he joins together, being agreeable Discourses; in which he treats at first of the Love of God to Mankind, held forth and manifested to all Men, thro' the Mediation, Preaching, Suffering, and Death of *Jesus Christ*. I readily consent the Substance of his Discourse thereof to be somewhat suitable: And in all the former Part of his Argument, from Page 68, to Page 82, his Reflections upon the Doctrine of some *Calvinists*, and their Adherents, appear to me, to be made with great Reason, on several ridiculous Tenets unreconcilable with the Justice and Mercy of God to all Men, and worth the Reader's Observation. In as much as he proveth that they had taught, that God had decreed that the Reprobates should perish, without all Respect to their evil Deeds, and that long before they were in Being. But I desire the Reader to consider, that I neither affirm, or give more Proof of that Opinion of such *Calvinists* to be such, and such as he saith, than Mr. *Barclay* asserts and offers Testimony to prove in those said Pages of his Apology: I only say, that if true and certain, as he asserts and offers Proof in Authors.

I approve of his Argument as very reasonable against that manner of Opinion and Doctrine in respect to, and well considering the Justice and Mercy of God. But then, in his preceding Part, from Page 87 to 93, what he terms the universal saving Light of *Jesus Christ*, as touching his Meaning in the first Part, concerning *Jesus Christ*, himself rightly understood, as set forth to us in the holy Scripture, that there is a saving Light of Grace, meaning the very Grace of God in *Christ*, and Illumination of his own Holy Spirit, and his own divine Presence, by which he dwells in the Hearts of Believers, may be called a Light I allow, as Knowledge is called Light, which leads in the right way to Heaven and Happiness; so I say, the Teaching, Leading, Guiding, and Conduct of his Holy Spirit may be called Light, I readily allow. But that this Light is universal to all Men, or any that believe not, I will not affirm, neither dare I, because the holy Scriptures doth not promise that Unbelievers shall be saved, but declares they shall be damned. Therefore I cannot at all consent with Mr. *Barclay*, to assert that this said, the true Grace and
Salvation

Salvation of God is universal to all Men, in the Sense he asserts, and offers some sort of Proof to evince, not in that the Grace of God, the Merits of *Christ*, the light Conduct of his holy Spirit, are in any wise insufficient to save all Men universally; but because some do not believe, but reject his Grace, Calls, and Proffers of Mercy, and Light of *Christ*, and therefore I cannot assert that all are saved by it, though it is an universal saving Light to all that believe and walk in it. But how, and by what means God will save the Heathen which never heard the Word of *Christ*, I wholly leave to very great a Mystery to his infinite Wisdom, and have no Business to judge, or make my own Interpretation of any Text of Scripture, farther than the revealed Word, the Rule of Faith, expresseth; only I believe and conclude that Point as St. *Paul* expresseth, That Rom. i. 14, 15, 16. when the Gentiles which have not the Law, do by Nature the Things contained in the Law, they having not the Law, are a Law to themselves. Which shew the Works of the Law written in their Hearts, their Conscience bearing Witness, and their Thoughts the meanwhile accusing, or else excusing one
O another.

another. In the Day when God shall judge the Secrets of Men by *Jesus Christ*, according to my Gospel; and leave all farther Secrets of that Nature, which are indeed the Secrets of God, to his own Disposal; who alone best knows how to judge and save Men, or who, and which of his own Creatures deserves to be judged, and condemned. And yet I doubt not *Christ* has tasted Death for every Man in the Sense our Apostle there speaketh, and paid a sufficient Ransom for his Redemption and Salvation, that without doubt he will obtain Salvation by *Christ*, if he repent and believe the Gospel, be baptized and conform to, and perform the rest of the Condition required, that henceforth he bring forth good Fruits unto God. But to say how God will deal with the rest, or imagine, and teach for Doctrine, how he will save those that do not hear: Or what is the Reason all do not hear, and receive the Word of his Gospel revealed, I cannot be so bold to judge, for their Sound that preached it, once went through the World, and their Words unto the Ends of the Earth, and so may have done since, for all that I know. But
I see

I see not wherein we have to do to judge of those which have not sufficient, plain and ample Means to believe and receive the Gospel; and those who lie under many, the strongest Prejudices imaginable to Infidelity and all manner of false teaching. I desist from judging in matters so high, which concern me not, and whosoever will let him, for I presume not. Likewise, I am forced greatly to dissent from Mr. *Barclay's* Opinion in that his 3th and 6th Proposition concerning something he calls a Seed, Light, and Grace, and what not, that denotes the Salvation of *Christ*, or the chief means thereof, (in some or other parts of his Apology) I can hardly tell. But I say I must dissent from his Opinion, of that Thing or invented Expression, and Conceits of something which really is not. And to express it in the Words of Mr. *Bennet*, a mere Delusion. And therefore that which is not cannot save Men, either universally all that will hearken to that Light, as he imagined, or any Part of them. But they must either be saved by the Merits, Mediation and Light of *Jesus Christ*, as I have lately expressed, or else, if I

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have

have made any Error of Expression, as the holy Scripture teacheth, and not by a Seed and Light which is not, for that which is ^{not} cannot merit any thing for Men, light them in the Way to Heaven, or save them. Therefore, instead of making particular Remarks upon the rest of the Argument in these two Propositions, I shall offer some Proof, which I judge will prevail with discerning Men, That there is no such universal saving Light of *Jesus Christ*, as he there imagines. And then it will appear, we must hope to be saved by *Jesus Christ*, in the manner I have expressed, or in the manner the holy Scripture teacheth more truly than Mr. *Barclay* teacheth. But first it will be proper here, for the Help of the Readers which have not his Apology, to insert some of his own Words, how he describeth that which he called and imagined to be the universal saving Light of *Jesus Christ*, which he calls by so many excellent Names, as Seed, Light and Grace, and the *Vehiculum Dei*, the spiritual Body of *Christ*. Yes, his holy Supper and Baptism, and almost every good Name of great Observation in Christian Doctrine, as will appear, before I close this Essay. Now observe
how

how he describes it himself, p. 87. as followeth.

‘ By this Seed, Grace and Word
‘ of God, and Light, wherewith we
‘ say, every Man is enlightened, and
‘ hath a Measure of it, which strives
‘ with them in order to save them,
‘ and which may by the Stubbornets
‘ and Wickedness of Man’s Will be
‘ quenched, bruised, wounded, pressed
‘ down, slain and crucified: We
‘ understand not the proper Essence
‘ and Nature of God, precisely taken
‘ which is not divisible into Parts and
‘ Measures, as being a most pure, simple
‘ Being, void of all Composition or
‘ Division, and therefore can neither
‘ be resisted, hurt, wounded, crucified
‘ or slain, by all the Efforts and
‘ Strength of Men: But we understand
‘ a spiritual, heavenly and invisible
‘ Principle, in which God as
‘ Father, Son and Spirit, dwells; a
‘ Measure of which divine and glorious
‘ Life, is in all Men as a Seed,
‘ which of its own Nature draws, inclines
‘ and invites to God; and this
‘ we call *Vehiculum Dei*, or the spiritual
‘ Body of *Christ*, the Flesh and
‘ Blood of *Christ* which came down
‘ from Heaven, of which all the Saints
‘ do

Of the Light within.

‘ do feed, and are thereby nourished un-
 ‘ to eternal Life. And as every unright-
 ‘ teous Action is witnessed against and
 ‘ reprov’d by this Light and Seed, so by
 ‘ such Actions it is hurt, wounded and
 ‘ slain, and resists or flees from them,
 ‘ even as the Flesh of Men flees from
 ‘ that, which is of a contrary Nature to
 ‘ it. Now because it is never separated
 ‘ from God nor *Christ*, but wherever it
 ‘ is, God and *Christ* are, as wrapped up
 ‘ therein. Therefore, and in that res-
 ‘ pect, as ’tis resisted, God is said to
 ‘ be resisted; and where it is born down,
 ‘ God is said to be pressed as a Cart
 ‘ under Sheaves, and *Christ* is said to
 ‘ be slain and crucified. And on the
 ‘ contrary, as this Seed is received in the
 ‘ Heart, and suffered to bring forth its
 ‘ natural and proper Effect, *Christ*
 ‘ comes to be formed and raised, of
 ‘ which the Scripture makes so much
 ‘ mention, calling it the new Man,
 ‘ *Christ* within the Hope of Glory. This
 ‘ is that *Christ* within, which we are
 ‘ heard so much to speak and declare
 ‘ of, every where preaching him up,
 ‘ and exhorting People to believe in
 ‘ the Light and obey it, that they may
 ‘ know *Christ* in them to deliver them
 ‘ from all Sin.’ These quoted are some

Words

Words of Mr. *Barclay* in a chief Place in his 87. p. aforesaid. Where he describes his imagined Light within, or what he calls by so many excellent Names as Light, Seed, Grace, the Word of God; and *Christ*, within and which he endeavour'd to uniform to almost every excellent spiritual Grace, Blessing and Knowledge, and to very *Christ*, and which he imagined is capable of suffering also, and be raised in the Hearts of Men, as the Reader is shewed in his own Words quoted. And I judge he will aptly discern that the Quakers have formed a great Idol of Delusion to themselves in many respects, and things, of that their imagined Light within, when he perceives how it is proved that there is no such universal Light within, as Mr. *Barclay* pretended. To do this with as much Plainness and Clearness as I can devise, and to the Satisfaction of the impartial and ingenuous Readers; and since this seems to me the most critical Point of Doctrine in the whole Work, I will do it the Words of Mr. *Thomas Bennet*, by an Abstract from his Confutation of Quakerism, since I approve of his Endeavours therein; and lest I should not do it
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myself so exactly and punctually in every Part, I take 28 Pages in his said Work. See p. 126. He saith, 'I shall now shew that there is no such universal Light within as the Quakers pretend, only to prevent Cavilling I think it necessary to premise, that I do by no means say, that there is no such Thing as a Light in, or within Man. But I say, that there is no such Thing as what the Quakers mean by their pretended universal Light within, and what that is, does abundantly appear from what has been said in the foregoing Chapter. I must add, that some Persons have endeavoured to explain the Manner of human Understanding by supposing that the (see C.) Word of God, that is, the second Person in the Trinity, is immediately united to, and intimately present with the Soul of Man; and that whatever Truth a Man sees and knows, is seen and known by his Contemplation of that Archetypal Truth, the Ideal World, the exhibitive Understanding of God. If this Opinion be true, then the second Person in the Trinity does formally enlighten the understanding of Man, and may be called a Light within him. But
then

then the Doctrine of these Philosophers is so far from being the same of that with the Quakers, that it is a flat Contradiction to it, in two respects, for, 1. These Philosophers affirm, that the second Person in the Trinity, *viz.* God himself, is the Light within: Whereas I have shewn, that what the Quakers mean by the universal Light within is a certain Principle or Substance, in which God as Father, Son and Spirit dwells; and consequently, 'tis not God himself, and particularly, 'tis not God the Son, or the second Person in the Trinity. 2. These Philosophers affirm, that the second Person in the Trinity is immediately united to the Soul of Man; whereas the Quakers affirm as has been already shewn that Man, and consequently the Soul of Man, is not immediately united to the ~~Word~~ Word of God, or second Person in the Trinity, but to what they call the universal Light within, which they suppose to be different from, tho' immediately united to the Word of God, or second Person in the Trinity; and that Man, and consequently the Soul of Man, is united to God, and consequently to the Word of God, or second Person in the Trinity, only mediately, *i. e.* by virtue of the pre-
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Of the Light within.

tended universal Light, is by them supposed to be the Medium or Bond of Union between God and Man. These things being premised, I shall now shew that there is no such universal Light within as the Quakers pretend. Perhaps it may be thought possible to charge the Doctrine of the Quakers, concerning the universal Light within, with some Absurdities or Inconsistencies as are an effectual Confutation of it. But I shall wave this Method of Proceeding, and deal with our Adversaries after a very different manner. 'Tis plain, that if there be no Proof that there is such an universal Light within, as they pretend, then their Doctrine of an universal Light within is groundless, false and a mere Delusion. 'Tis plain also, that if there is any Proof that there is such an universal Light within, as they pretend, it must be fetcht either from Scripture, or from Experience. Wherefore I shall shew, that neither Scripture nor Experience does afford us any Proof that there is such an universal Light within, as the Quakers pretend; and consequently, that the Doctrine of the Quakers concerning their pretended universal Light within is groundless, false and a mere Delusion. As for Experience,

perience, 'tis impossible that that should prove the Being of this pretended universal Light within, otherwise than by the supposed Operations and Effects of it. Now there are no Operetious or Effects ascribed to this universal Light within, even by our Adversaries themselves, but such as (if true) may be wrought by God's gracious Spirit. And consequently those Operations or Effects which are really experienced, do not prove the Being of this pretended universal Light within, because they may be wrought without it. Wherefore the only Proof of the Being of this pretended universal Light within, must be sought for in the holy Scriptures. I shall therefore shew that the holy Scriptures do not afford us any Proof of it, by examining whatsoever has been alledged for that Purpose. First, Those Texts, wherein either God or *Christ* is said to enlighten Men, or to be a Light to them, do afford us no Proof of it. That this may be very evident, I shall endeavour to shew what is meant by those Phrases in holy Scripture. We are all sufficiently agreed in our Notion of what is properly called Light. For (that I may not trouble either the

Reader or myself with any philosophical Niceties concerning it) it is confessed on all hands, that what we properly call Light, is that Brightness or shining, in or by which our bodily Eyes do see corporeal Objects. Thus, in or by the Light of the Sun, for instance, we behold that infinite Variety of Men, Beasts, Birds, Plants, &c. which adorn this lower World. And 'tis notorious, that the Word Light is frequently used in this Sense by the sacred Writers. 'Tis Light therefore, which discovers what is visible to us. But it has also divers other Properties. For as daily Experience convinces us, it yields us innumerable and invaluable Comforts. The wise Man says, the Light of the Eyes rejoiceth the Heart, *Prov. xv. 30.* and again, Truly, the Light is sweet, and a pleasant Thing it is for the Eyes to behold the Sun, *Eccles. xi. 7.* Light is the most beautiful and glorious Thing in the World. It cherishes and invigorates every Thing, and in a Word, it is that which makes our Lives easy to us. Upon these Accounts divers Things are compared to, and called Light in the Scriptures. Particularly Knowledge and Understanding are

are called Light. Because thereby we discover and perceive those Things, which would otherwise be hid from us. Thus *Dan. v. 11.* In the Days of thy Father, Light, and Understanding, and Wisdom, like the Wisdom of the Gods, was found in him. Joy also, Comfort and Happiness are called Light. Thus, *Esb. viii. 16.* The Jews had Light and Gladness, a Feast and a good Day. And holy *David* says, *Psal. xviii. 28.* Thou also shalt light my Candle; the Lord my God shall make my Darkness to be Light; that is, thou wilt deliver me from my present afflicted Condition, and bestow Comfort and Happiness upon me. Favour also and Protection are called Light. Thus *Prov. xvi. 15.* In the Light of the King's Countenance there is Life: And his Favour is as a Cloud of the latter Rain. The Prophet says also to the Jewish Nation, *Is. lviii. 10.* Then shall thy Light rise in Obscurity, and thy Darkness be as the Noon Day: That is, thou shalt rejoice, and God shall bless and protect thee. For he explains it in the next Words by saying, And the Lord shall guide thee continually, and satisfy thy Soul in Draught,
and

Of the Light within.

and make fat thy Bones, and thou shalt be like a watered Garden, and like a Spring of Waters, whose Waters fail not. And to alledge no more Examples, the Psalmist says, O send out thy Light and thy Truth, that they may lead me, and bring me unto thy holy Hill and to thy Dwelling. *Psal. xliii. 3.* But then it must be observed, that that which gives, yields, or sends forth Light, is also commonly called Light in Scripture. Thus *Gen. i. 16.* The Sun and Moon are called Lights : Whereas the Sun and the Moon are not what we call Light. Thus also it is said, that the Keeper of the Prison called for a Light, *Acts xvi. 29.* That is, for a Candle to give Light. And accordingly, because Knowledge and Understanding, Joy and Comfort and Happiness, Favour and Protection are compared to, and consequently called Light, therefore, that which creates, causes, affords Knowledge or Understanding, Joy, Comfort or Happiness, Favour or Protection, is also called Light in Scripture. Thus a Teacher is called a Light. For the Apostle says, And (thou) art confident that thou thyself art a Guide of the Blind, a Light to

to them which are in Darknes, an Instructor of the Foolish, a Teacher of Babes. *Rom. ii. 19, 20.* Doctrine also, Teaching or Instruction, particularly that of the Gospel, is called Light. Thus St. *John* says, The Darknes is past, and the true Light now shineth, 1 *John ii. 8.* That is, the Time of Ignorance is past, and the Doctrine of the Gospel is made known. And to give Light to them that sit in Darknes, *Luke i. 79.* is to instruct them in the Gospel. And when our Saviour says, that Light is come into the World, and Men loved Darknes rather than Light, because their Deeds were evil, *John iii. 19.* he means that the Gospel is published to Mankind, who notwithstanding had rather be ignorant thereof, because their Deeds being evil are reprov'd thereby. God also, who is the Fountain of Joy, Comfort and Happiness, Favour and Protection, is for that reason called a Light. Thus, *Psal. xxvii. 1.* The Lord is my Light and my Salvation, whom then shall I fear? And the Lord shall be thine everlasting Light, and the Days of thy Mourning shall be ended, *Is. lx. 20.* And when I sit in Darknes the Lord shall be a Light unto me.

Micah

Micah vii. 8. Now whensoever God or *Christ* is in Scripture said to enlighten Men, or to be a Light to them, the Phrase does always import his creating, causing or affording Knowledge or Understanding, Joy, Comfort, or Happiness, Favour or Protection unto, or amongst Men. But what will this advantage our Adversaries? Certainly God or *Christ* may in this Sense enlighten Men, or be a Light to them, although there be no such Thing as what the Quakers mean by the universal Light within. For will any Man conclude, that because God is a Light to Man, or enlightens him, when he yields him Comfort, Protection, &c. or because *Christ* is a Light to lighten the Gentiles, that is, a Teacher to instruct others besides those of the Jewish Nation, that therefore, I say, there is a certain Substance or Principle, in which God, as Father, Son and Spirit, dwells.

Secondly, Those Texts wherein Man is said, 1. To be enlightened. 2. To have Light, or to have Light in him. 3. To be Light, do afford us no Proof of what the Quakers mean by the universal Light within. 1. Those Texts wherein Man is said to be enlightend do not afford us
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any Proof of it. For if Man be therein said to be enlightned by God or *Christ*; then in the same Sense that God or *Christ* gives or yields Light to Man, in the same Sense is Man enlightned by God or *Christ*. And consequently, because God or *Christ* is said to give or yield Light to Man, it is meant that God or *Christ* gives him Instruction, Comfort, or the like; therefore, when Man is said to be enlightned by God or *Christ*, it is meant that Man is comforted, instructed, or something of that Nature, by God or *Christ*. And surely a Man may be instructed, comforted, or the like, by God or *Christ*, although there be no such thing as what the Quakers call the universal Light within. There are I confess some other Texts which speak of Man's being enlightned after a different manner. Thus *Elibu* says, Lo, all these Things oftentimes worketh God with Man, to bring back his Soul from the Pit, to be enlightned with the Light of the Living, *Job xxxiii. 29, 30.* in which Passage, to be enlightned with the Light of the Living, plainly signifies to enjoy Life. The Eyes of *Jonathan* are said to be enlightned, that is, he was re-
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refreshed after he had eaten a little Honey,
 1 Sam. xiv. 27. But I am persuaded our
 Adversaries will never pretend to prove
 what they mean, by the universal Light
 within, from these or the like Passages,
 wherein the Light enlightning Man is
 not God or *Christ*, and therefore I shall
 not enlarge upon them. 2. Those Texts
 wherein Man is said to have Light, or
 to have Light in him, do not afford us
 any Proof of it, for instance our Saviour
 says, [The Light of the Body is the Eye,
Matt. vi. 22, 27. If therefore, thine
 Eye be single, thy whole Body shall
 be full of Light : But if thine be evil,
 thy whole Body shall be full of Dark-
 ness. If therefore, the Light that is in
 thee be Darkness, how great is that
 Darkness ? In these Words our Lord
 calls the bodily Eye the Light that is in
 Man : Our Saviour says also, if any Man
 walketh in the Day he stumbleth not,
 because he seeth the Light of this
 World. But if a Man walketh in the
 Night he stumbleth, because there is
 no Light in him, *Job.* xi. 9, 10. that
 is, he stumbleth because he has not
 the Light of the Sun to shew him the
 Way. That Light therefore which
 he hath not in him, and consequently
 that

that Light which he that walks in the Day hath in him, is the Light of the Sun which is that of this World. The wise Man also says, the Spirit of Man is the Candle of the Lord, searching all the inward Parts of the Belly, *Prov.* xx. 27. The rational Soul therefore is compared to a lighted Candle in the midst of a Man's Body, and consequently is a Light in Man. But it appears by what has been said, in the foregoing Chapter, that none of these, *viz.* neither the bodily Eye, nor the Sun, nor the rational Soul, is what our Adversaries mean by the universal Light within. And as for those other Texts, in which it is said, that Man hath Light, or Light in him, they do only import his being enlightned or enjoying Light, for that to have Light, does in Scripture Phrase sometimes signify to be enlightened, or to enjoy Light, appears from *Isa.* l. 10. that walked in Darknes and hath not Light; in which Words to have no Light is the same Thing as to walk in Darknes; and consequently to have Light is not to be in the dark, but enlightned, or to enjoy Light. It appears also from the Words of our Saviour already men-

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tioned,

tioned, if any Man walk in the Day be stumbleth not, because he seeth the Light of this World. But if a Man walk in the Night he stumbleth, because there is no Light in him, *Joh. xi. 9, 10.* For it is evident, that a Man's having Light in him is, his seeing the Light, that is, his being enlightned therewith, or enjoying it. And accordingly, when *Isaiab* says, *Ch. viii. 20.* To the Law and to the Testimony; if they speak not according to this Word, it is because there is no Light in them; he means they are not enlightned or do not enjoy Light. Now, if those Texts, wherein Man is said to be enlightned, do afford us no Proof of what the Quakers mean by the universal Light within, then neither do those Texts, wherein Man is said to have Light, or to have Light in him, prove the same. 3. When Man is said to be light, that Phrase also imports to be enlightened. Thus *Eph. v. 8.* For ye were sometimes Darknes, but now are ye Light in the Lord; that is, ye were sometimes in Darknes, but now are Light in (or rather by) the Lord. And if Man's being said to be enlightned by Ged is, as I have shewn, no Proof
of

of the Quakers pretended universal Light within, then neither is his being Light in, or by the Lord, a Proof thereof.

Thirdly, those Texts wherein God, *Christ*, or the Spirit, is said to be in Man, do afford us no Proof of it. For those Phrases do import no more than the favourable Presence of God, *Christ*, or the Spirit, to protect, assist, and bless Men. And this may be done, although there be no such thing, as what the Quakers mean by their universal Light within. Nay, though those Phrases did import more than the favourable Presence of God, *Christ*, or the Spirit, to protect, assist, and bless Men, yet they will never prove what our Adversaries call the universal Light within; for whatsoever be meant thereby, God, *Christ*, or the Spirit, may be in Man, although there be no universal Light within. Nor can any Person argue thus, God, *Christ*, or the Spirit, is in Man, and therefore there is a certain Principle, or Substance in which God, as Father, Son and Spirit dwells.

From what has been said it appears, that those Words in particular of the Apostle, which is *Christ* in you the Hope of Glory. *Col. i. 27.* do by no means

means prove the pretended universal Light within. Tho' indeed the Original ought to be translated thus, which is *Christ* (*ἐν υμῖν*) among you, the Hope of Glory; for so the Word *ἐν* usually signifies, when it governs a Word betokening Multitude as *υμῖν* does, and accordingly it is translated in the very next Words going before, To whom God would make known what is the Riches of the Glory of this Mystery (*τὸ ἐκκρυπτόν*) among the Gentiles, which Mystery is *Christ* among you, the Hope of Glory.

Fourthly, As for all other Texts, which our Adversaries alledge, to prove their pretended universal Light within, I shall shew that they make nothing for it, by a particular Examination of them in the following Chapter.

Divers Text explained.

They alledge *Gen. vi. 3.* And the Lord said, my Spirit shall not always strive with Man. But will it follow from thence, that there is a certain Substance or Principle, in which God as Father, Son and Spirit dwells? or is not the Spirit able to strive with Man, unless there be an imaginary universal Light within to assist him? 2. They alledge, *Eph. v. 13.* For all things that
are

are reprov'd are manifest by the Light : For whatever doth make manifest, is Light. I shall not enquire whether these Words are rightly translated ; because, altho' we allow the present Translation of them to be never so exact, they cannot favour the Doctrine of our Adversaries. For I have already shewn, that the Doctrine, particularly that of the Gospel, is called Light. This then being premised, let us consider the Context, which I shall illustrate with a short Paraphrase, *Ver. 6.* Let no Man deceive you with vain Words: for because of these Things which I mention'd in the 3d and 4th Verses, *viz.* Fornication, &c. cometh the Wrath of God upon the Children of Disobedience, or as the Margin readeth Unbelief, that is, the Heathens, among whom ye live, *Ver. 7.* Be not ye therefore Partakers with them in their evil Deeds. *Ver. 8.* For ye were indeed sometimes Darkness, that is, ye were before Conversion in a State of Ignorance, and did not know your Duty : But now are ye Light, or enlightened in (or by) the Lord ; walk therefore as becometh those who are Children of Light, or enlightened and taught their Duty by the
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Ministry of the Gospel. *Ver. 9.* (For the Fruits of the Spirit are in all Goodness and, Righteousness, and Truth; and ye ought to practise accordingly,) *Ver. 10.* proving what is acceptable unto the Lord, *Ver. 11.* and have no Fellowship with the unfruitful Works of Darkness, such Actions as the unconverted Heathens do, but rather reprove them, *Ver. 12.* For so vile are they, and so detestable filthy, that it is a shame even to speak of those Things which are done of them in secret; in the Worship of their Deities. *Ver. 13.* But all Things that are reprov'd are manifest by the Light of the Gospel, which is imparted to you. For whatsoever doth make manifest is like unto Light, which discovers all Things, and consequently called Light, *Ver. 14.* Wherefore he saith, Awake, thou that sleepest, and arise from the Dead, and *Christ* shall give thee Light, by causing his Doctrine to be made known unto thee.

And now are not these Words a notable Proof of what our Adversaries call the universal Light within? Surely no Man can imagine, that because the Gospel is called Light, therefore there must

must of Necessity be a certain Principle or Substance, in which God, as Father, Son and Spirit dwells. If it be objected, that that Light, by which all Things are made manifest that are reprov'd must be the *Ephesians*, who are said to be Light in the Lord, *Ver.* 8. and are commanded to reprove the unfruitful Works of Darkness, *Ver.* 11. I answer, that I shall not, because I need not oppose this Interpretation. For if it be admitted, it is manifest, that the Light here mentioned, cannot be that universal Light within, which our Adversaries would prove from hence. For if it be admitted that the *Ephesians* themselves, who were sometime ignorant Heathens, walking in evil Works, compared to Darkness, and thence called Darkness; even themselves were converted, become Christians enlightned by the Word of his Grace, the Gospel of *Christ*, and had they also spiritual Gifts, and were their Minds enlightned by the Illumination of his Holy Spirit; yea did they enjoy a constant Guidance, Teaching and Conduct of his Holy Spirit, to lead them into all Truth, as *Christ* promised, and had they the blessed Holy

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Of the Light within.

Spirit indwelling in their Hearts as in his own Temple, so that they were then the Temple of God, as *St. Paul* sheweth the *Corinthians* were. In short, *Cor. i. 16, 17.* if it be admitted they were then Light in the Lord, having been enlightned by him, and were become fit to teach and reprove Heathens of the Works of Darkness: That would indeed imply that they were enlightned by his holy Word and Spirit too, in a saving, and sanctified Manner. But will any Man from thence infer, that there must of necessity be a certain Principle or Substance in them, in which God, as Father, Son and Spirit dwelt? and which was neither any essential Thing, of the Substance of God or Man? Certainly no Man in his wits would make such an Inference or Conclusion. Could not the Holy Ghost then, or cannot he as well now, shine with his own clear Light, and teach the Doctrine of *Christ* and the Will of the Father, in a most light, effectual and saving Manner in the Hearts and Spirits of his own Creatures, and sanctify them too, without there being a certain Principle or Substance, besides their Souls and Bodies, in which God, as Father, Son and

and Spirit must dwell? Certainly, he can give Grace and Light, and send out his heavenly Rays, and shine upon our Souls, like as the Sun in the Firmament doth upon the Stars; yes, dwell in us, and abide in our Hearts, without any other Principle or Substance to dwell in, or be wrapt up therein. And therefore, that Imagination of *Barclay*, that there is such a Substance or Principle in which God as Father, Son and Spirit dwells, is doubtless most vain and groundless. 3dly, They tell us that God left not himself without Witness, *Act. xiv. 17.* and this Witness, say they, is the universal Light within. But let us read the Context. Which (Intention of offering Sacrifice to them) when the Apostles *Barnabas* and *Saul* heard of, they rent their Cloaths, and ran in among the People, crying out and saying, Sirs, why do ye these Things? We also are Men of like Passions with you, and preach unto you, that ye should turn from these Vanities unto the living God, which made Heaven and Earth, and the Sea, and all Things that are therein, who in time past suffered all Nations to walk in their own ways. Nevertheless he left not him-

self without Witness, in that he did Good and gave Rain from Heaven and fruitful Seasons, filling our Hearts with Food and Gladness. It is said, that God left not himself without Witness ; but how ? Why in that he did Good, and gave us Rain, &c. by vouchsafing these Mercies to Mankind, God daily proved, that there was an infinite wise and gracious Being which Men ought to worship, and that those Stocks, or Stones, or dead Men, which the Heathens paid their Adorations to, were not Gods, because it was impossible that they should do Men Good, or give Rain, &c. The Witness therefore, or Proof of the true God's Existence, which was left with the Heathens, was their daily Experience of his Beneficence, and the daily Experience of God's Beneficence, that universal Light within, which our Adversaries contend for. 4. Such another wise Argument they draw from *Isa.* lv. 4. where God says by the Prophet, I have given him for a Witness to the People. This Witness, say they, is the universal Light within. But how do they prove it ? Why, as they prove many other Things, by bare Assertion, The Prophet there speaks of the Messiah,

siah, viz. our blessed Lord, and can our Adversaries shew, that our blessed Lord cannot be a Witness unto the People, unless he be immediately united to what they call the universal Light within? 5. They tell us that God hath made of one Blood all Nations of Men, for to dwell on all the Face of the Earth, and hath determined the Times before appointed, and the Bounds of their Habitations, that they should seek the Lord, if haply they might feel after him and find him, *Acts* xvii. 26, 27. Now, say they, the Apostle bids the People to feel after God, and consequently directs them to something within themselves, and that is, the universal Light within. Now, in Answer to this, I observe that those Phrases, to seek the Lord, and to find the Lord, may each of them be understood in two very different Senses.

1. By seeking the Lord is often meant endeavouring to gain his Favour, and by finding him is often meant, obtaining it. This is abundantly plain, from numberless Texts of Scripture, particularly these which follow. But if from thence, thou shalt seek the Lord thy God, thou shalt find him, if thou
seek

seek him with all thy Heart, and with all thy Soul, *Deut.* iv. 29. Now let your Heart and your Soul to seek the Lord your God, 1 *Chron.* xxii. 19. And ye shall seek me and find me, when ye search for me with all your Heart, *Jer.* xix. 13. They shall go with their Flocks, and with their Herds, to seek the Lord, but they shall not find him, *Hof.* v. 6. Without Faith it is impossible to please him, for he that cometh to God must believe that he is, and that he is a Rewarder of all them that diligently seek him, *Heb.* xi. 6. And if this Interpretation be admitted in this Place, the Words of the Apostle do by no means prove what our Adversaries gather from them. For then Men went to seek the Lord, that is, to endeavour to gain his Favour, if haply they might feel after him and find him, that is, if perchance by feeling after the Lord, they might obtain his Favour. But are they directed to any Thing within themselves? No such matter; their feeling after God is a figurative Expression drawn from Men that are blind or in the dark, and who are consequently forced to grope with their Hands, and by that means to find out what

what they desire or want. Now the Gentile World was in Darknes or Ignorance, and consequently knew not their Duty, and how to find the Lord, that is, to obtain his Favour. And therefore they are said to grope with their Hands after God, that is, to endeavour to find and lay hold on him, as Persons that are spiritually Blind or in Darknes must do : But does this Metaphor import, that they must search for God within themselves? Does a blind Man, or one in the Dark, if he want a Chair, for instance, grope for it with his Hands within himself, that is, in his own Bowels? Does he not grope for it without himself, that is, amongst those Things that are near him? If the Metaphor is pursued it will rather prove that Men are directed to something without, rather than to something within. But suppose they were directed to feel after something within, what is it? It is the Lord expressly; and can our Adversaries shew, that the Lord and the universal Light within are all one? Nay, have not I prov'd, that they themselves do believe that the universal Light within is not the Lord, but a certain Principle or Substance,

stance, in which they suppose that the Lord dwells? Or will they ever prove, that when the Lord is mentioned in Scripture, their pretended universal Light within is meant? Or will they affirm that Men cannot feel after the Lord unless there be such an universal Light within as they pretend? This then is a fair Answer to this Objection. But I must add, that I had rather understand these Phrases of seeking and finding the Lord, otherwise than in that Sense which I have mentioned. Wherefore, 2. By seeking the Lord, we may understand, endeavouring to come to a right Understanding and Knowledge of his Being; and by finding him, we may understand being convinced of the Truth thereof. This seems to be the more natural Signification in this Place. For no sooner had the Apostle said, they should seek the Lord, if haply they might feel after him, and find him, that is, if perchance they might find him, by feeling, after him, but he immediately proves the Being of him, the only true God, from the Creation and Conservation of all Mankind, and that he is not such an Idol as the Heathens used to worship.

Saying,

Saying, though he be not far from every one of us, for in him, (or by him, that is, through his creating and conserving Power) we live, and move, and have our Being; as certain also of your own Poets have said, *FOR WE ARE HIS OFFSPRING.* For as much then as we are the Offspring of God, we ought not to think that the Godhead is like unto Gold or Silver, or Stone graven by Art or Man's Device. *Ver. 27, 28, 29.* It seems plain, that God being not far from every one of us, imports, that the right understanding and knowledge of his Being may be attained without any great difficulty. For the reason the Apostle gives, why God is not far from every one of us, is because, 1. In (or by) him, that is, through his creating and conserving Power, we live and move and have our Being, as certain of the Heathen Poets have confessed by saying, that we are his Offspring. 2. By our being his Offspring it appears, that he is no Idol. For the Apostle says, for as much as we are the Offspring of God, we ought not to think that the Godhead is like unto Gold or Silver, or Stone, graven by Art and Man's Device. Now since the com-

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mon Argument to prove the Being of the true God is alledged by the Apostle to prove that he is not far from every one of us ; it seems to follow, that his being not far from every one of us, which is proved thereby, imports (as I have said) that the right understanding and knowledge of his Being may attained without any great difficulty, the Argument by which it is proved being so very obvious, and drawn from our own Creation and Conservation, which we cannot but be sensible of. And if this Interpretation be admitted, it will help our Adversaries as little as the former. For the right understanding and knowledge of the Lord being what they are to seek and feel after, and the Argument by which they are assured they may attain to it, being drawn from their own Creation and Conservation ; certainly it is absurd to say, that they directed to feel after a pretended universal Light within, unless our Adversaries can shew, either that the pretended universal Light within is the right understanding and knowledge of God's Nature ; or that a Man cannot attain a right understanding and knowledge of God's Being, if there be not
such

such an universal Light within as they pretend; or that the Apostle's Argument for the Proof of the Truth of God's Being will not hold, unless there be such an universal Light within to confirm it, or that the Proof of the Truth of God's Being is a Proof of their pretended universal Light within. 6thly, They say, that the Word, the Word of the Kingdom, or the Word of God, in the Parable of the Sower, which is mentioned *Matt. xiii. Mark iv. Luke viii.* is expressly called the Seed which they understand to be their universal Light within. Now it is true, the Word, the Word of the Kingdom, or the Word of God, is called the Seed; but that what is there called the Seed, is the same with our Adversaries universal Light within, I utterly deny; nor is there the least Shadow of an Argument to prove it. But there is abundant Reason to understand it in a quite different Sense: For, 1. the Kingdom, or (which is all one) the Kingdom of God, does in all the New Testament constantly signify, either the Time of the Messiah, or the Kingdom of Glory. which the Saints shall inherit hereafter, or God reigning in the Hearts of his People, or his coming

to destroy *Jerusalem*. I do by no means assert that it is taken in all these Senses, for perhaps there are just Reasons to exclude the two last; but I say it is never used in any other Sense besides these, and that probably it is never used in any but the two first. 2. The Word, or the Word of God never signifies any Thing like the pretended Light of our Adversaries; but often it signifies, the Doctrine or outward Preaching of *Christ* and his Apostles. Of this I shall give a few Instances. This Word (that is, his Doctrine outwardly preached) was with Power, *Luke* iv. 32. It is said also of *Mary* that she sat at our Saviour's Feet and heard his Word, that is, what he outwardly preached, *Luke* x. 39. and the Apostles went forth every where, the Lord working with them, and confirming the Word (outwardly preached by them) with Signs following, *Mark* xvi. 20. and the People pressed upon him to hear the Word of God, *Luke* v. 1. which Word was outwardly preached, or else they needed not have pressed upon him to hear it. And to mention no more Places, in that very Chapter wherein the Parable of the Sower is recorded, *Christ's* outward preaching the

the Doctrine of the Gospel is called his speaking the Word, *Mark* iv. 32. and that very Parable of the Sower is part of the Word then spoken by him. Now the Word of the Kingdom, the Word, and the Word of God, are one and the same Thing. For in this very Parable, related by the several Evangelists, the same that is called the Word of the Kingdom, *Mat.* xiii. 19. is called the Word, *Mark* iv. 14. and the Word of God, *Luke* viii. 11. And accordingly the Word of the Kingdom is the Doctrine of the Kingdom outwardly preached. But of what Kingdom? Is it the Doctrine of the Kingdom of Glory which the Saints shall inherit hereafter, or of God's reigning in the Hearts of his People, or of his coming to destroy *Jerusalem*? Let any of these be supposed, it will do our Adversaries no Service. For certainly that Doctrine outwardly preached is far from being what our Adversaries mean by the universal Light within.

But the Truth on't is, this is the natural Interpretation of those Phrases in the Parable. The Kingdom is the Time of the Messiah, the Seed is the Word or Doctrine, the preaching of the Doctrine is the sowing of the Seed; the
Hearers

Hearers are the Ground in which it is sown, and the Preacher of the Doctrine is the Sower of the Seed. And surely that Man must have something very peculiar in his Eyes, who can perceive the smallest Ray of our Adversary's pretended Light in all this. 7. From what has been said it appears, what is meant by the engrafted Word, which is able to save your Souls, *Jam. i. 21*. For the engrafted Word is the *λόγος ἐμψυτός*, that is, the implanted Word, or Word that is sown, viz. the Doctrine of the Gospel outwardly preached: Which being received with Meekness, and accompanied with Divine Blessing, is able to save or bring to Salvation the Souls of the Hearers. 8. The Author to the *Hebrews* says, That the Word of God is quick and powerful, and sharper than any two edged Sword, piercing even to the dividing asunder of Soul and Spirit, and of the Joints and Marrow; and is a Discerner of the Thoughts and Intentions of the Hearts. Neither is there any Creature that is not manifest in his Sight; but all things are naked and open unto the Eyes of him with whom we have to do, *Heb. iv. 12, 13*. This Place our Adversaries interpret of their universal Light within. But let them

them shew, if they can, that the Word of God does ever bear that Sense in all the Bible. I have shewn, that the Doctrine of the Gospel outwardly preached is called the Word of God ; and some Persons do understand this Place of that Word of God, *viz.* the Doctrine of the Gospel outwardly preached. Others understand it of the second Person in the Trinity, the eternal Word which was incarnate ; and the Expressions do agree very well to him. I shall not determine, which Interpretation is to be preferred, but either of them overthrows that of our Adversaries.

9. Our Saviour says, the Kingdom of God is within you, *Luke xvii. 21.* and by the Kingdom of God, in the Judgment of our Adversaries, is meant the universal Light within. It was but a little before, that the Seed of the Kingdom was the Light, and now the Light is the Kingdom itself. But for what Reason? Why, because they have a mind to have it so : For there is not any Place of the Bible, where the Kingdom of God denotes any thing like their pretended universal Light within. But (as I have observed) the Kingdom of God does often signify the Time of the
Messiah,

Messiah, and it is plain that it is so to be understood in this Place. For the Context runs thus. And when he was demanded of the Pharisees, when the Kingdom of God should come, he answered them and said, The Kingdom of God cometh not with Observation: Neither shall they say, Lo here, or Lo there, for behold, the Kingdom of God is within you. It is plain the Kingdom of God in that Place cannot signify either God's coming to destroy *Jerusalem*; for the Pharisees expected nothing less than that, and had not the least Apprehensions of it, and consequently would not enquire after it. Nor can it signify that Kingdom of Glory, which the Saints shall inherit hereafter; for our Saviour could not say, that that Kingdom was either **within** or among the Pharisees. The Kingdom of God must signify therefore, either God's reigning in the Hearts of his People, or the Time of the *Messiah*, these being the only Interpretations of the Phrase, which can be pretended. As for God's reigning in the Hearts of his People, that Sense is certainly impossible here, unless the Word which our Translators have rendred
within

within ought to be rendred among. For our Saviour's Words do plainly relate to those very Men whom our Saviour then spake to, and he says, the Kingdom of Heaven was *within* with respect to them. Now if *within* must signify within, then God's Kingdom was within them in particular; and if God's Kingdom be here supposed to signify, his ruling in the Hearts of Men, then God did rule in the Hearts of those Men in particular. But will any Man say this? Does it in the least appear, that those Men who asked our Saviour the Question did believe in him? And if they did not, certainly God did not rule in their Hearts, because they did not obey him in receiving his Son. Besides, they asked our Saviour, when the Kingdom of Heaven should come. But did they by the Kingdom of Heaven mean God's ruling in the Hearts of Men? That Kingdom they thought was already come, and they believed themselves to be Subjects of it. And our Saviour says, the Kingdom of God was *within*, that is, according to this Interpretation within them. And did not our Saviour then say, that that Kingdom which they enquired of was with-

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in them? But they did not enquire of God's ruling in Men's Hearts, and therefore that Kingdom which *Christ* spake of, was not God's ruling in Men's Hearts. It is ^{the} *Time*, if the Word ~~is~~ be rendred among, it seems possible to be true, that the Kingdom of God, though supposed to signify God's ruling in Men's Hearts, might be in some Sense, among the *Pharisees*; because it is possible some of the *Pharisees* did at that time believe in *Christ*. But still, since those could not be supposed to mean such a Kingdom who asked the Question, and since our Saviour seems to assert that God's Kingdom was amongst those very Persons who asked him the Question, and who cannot reasonably be supposed to have believed in *Christ*; therefore the Kingdom seems incapable of this Sense in this place. Wherefore the Kingdom of God must signify the Time of the *Messiah*, or the Gospel Dispensation. This Interpretation is natural, and the Context requires it. For the Appearance of the *Messiah* was then universally expected by the Jewish Nation, and therefore the *Pharisees* asked our blessed Lord's Opinion of it. And he knowing
that

that they expected great Alterations and Changes in the World to usher it in, tells them that it cometh not with Observation : That is, with remarkable Pomp, so that it may be thereby known and distinguish'd. Neither shall they say, lo here, or lo there; that is, Men shall not see such wonderful Revolutions as shall cause them to speak one to another after this Manner; lo here, or lo there, are Predigies and sure Occurences of the *Messiah's* coming: For behold the Kingdom of God is within you; or, as the Margin of our Bibles reads it, among you; that is, the Time of the *Messiah* is already come, the Gospel Dispensation is begun, 'tis preached amongst yourselves by me and my Apostles, and therefore you are not to look for another Kingdom of God, or another Coming of the *Messiah*, than that which you do already see. I know our Adversaries do insist very much upon the Word *within*, which our Translators have rendered within; though the Margin reads it, as I do, among. They say, that Particle always denotes something internal: Whereas that which is among Men, is not within them, but rather

without them ; that is, it is not in the inward Parts of one and the same Man, but rather between different Persons, and in no particular one. Now if our Saviour had said, the Kingdom of God is within thee, the Objection had been somewhat worse ; but since he speaks in the Plural Number, 'tis of no Force : For *υμεις*, which we render *you*, denotes Multitude ; and consequently we are to imagine that what is here meant by the Kingdom of God, was within every one, or any particular Man ; but that it was in, or within the Multitude, the many Persons consider'd not separately but collectively ; and that which is thus in or within a Multitude collectively consider'd, is truly and properly not within every or any one, but among them all. I shall illustrate this Matter by a parallel Instance. St. *Peter* says to his Countrymen, Ye Men of *Israel*, hear these Words, *Jesus* of *Nazareth*, a Man approved of God among you, by Miracles and Wonders and Signs which God did by him in the midst of you, *Acts* ii. 22. The Words (*εν μεση υμιν*) in the midst of you, do certainly denote something as truly internal, as the Word (*εν*) within. But
will

will any Man say, that *Christ* did his Miracles, Wonders and Signs, within every one or any particular Man? 'Tis certain, they were done in the midst not of every, or any one particular Man, but of the Multitude collectively consider'd in, among, the Jewish Nation. And accordingly the Kingdom of God was within or among the Pharisees; that is, it had appeared to them. And this Expression, The Kingdom of God is among you, is exactly answerable to these, The Kingdom of God is come nigh unto you, *Luke* x. 9, 11. And the Kingdom of God is come upon you, *Luke* xi. 20; that is, the *Messiah* hath appear'd to you. And all these Expressions are capable of being explained by those menacing Words of our Lord, The Kingdom of God shall be taken away from you, and given to a Nation, bringing forth the Fruits thereof, *Matt.* xxi. 43: That is, whereas the *Messiah* has appear'd to you, and you have not received him; therefore that invaluable Blessing shall be withdrawn from you: You shall be blinded and harden'd, and the Gospel shall be preached to the Gentile World. So that their having the Kingdom of God among

mong them, nigh them, or upon them, is opposed to their having it taken from them. And indeed, if we consider the Context, it plainly requires that *entos* should be translated among; for the Pharisees asked, when the Kingdom of God should come, and our Lord answers, 'tis *entos* *ep'you*. So that its being *entos* was the same as its being come unto them, or actually among them. For the Pharisees, who asked this Question, were very far from imagining that the Gospel Dispensation should be within them. No, they expected, that the *Messiah* should appear, and his Kingdom should be erected not within particular Persons, but within their Nation; that is, among them. However that may bring this Matter to conclusion, the Phrase is capable but of four Senses at most. I have proved that two of them are impossible; that a third is impossible also, unless the Word *entos* be translated among, which is the only Objection against the fourth and last. One of the two last therefore must be chosen, and this Difficulty is equal to either of them. I think I have said enough to take it away. If our Adversaries think otherwise, I hope
they

they will do it better. But this is certain, that in what Sense soever the Kingdom of God be said to be (*εἰς*) within Men, yet the Kingdom of God cannot signify, the pretended universal Light of our Adversaries. For that Interpretation has neither Reason nor Example to favour it. 10. Our Saviour says, I am the living Bread, which came down from Heaven. If any Man eat of this Bread he shall live for ever. And the Bread that I will give him is my Flesh, which I will give for the Life of the World, *John vi. 51.* And again, Except ye eat the Flesh of the Son of Man, and drink his Blood, ye have no Life in you, Verse 53. Now our Adversaries say, that this Flesh and Blood of our Saviour is the universal Light within. But for what Reason? Do *Christ's* Flesh and Blood, either in any part of the Scripture, or in the Jewish Writers, signify a real, spiritual, heavenly, invisible Substance, or Principle, such as they suppose their pretended Universal Light to be? Or do we any where read that such a real, spiritual, heavenly, invisible Substance, or Principle, did ever descend from Heaven, or that it is eatable or drinkable, and that

that Men are obliged to eat of it, or that it was given for the Life of the World? Nothing less, what Grounds then have our Adversaries for this Interpretation? None that I can find besides the Strength of their Fancies, and the Confidence of their Assertions. But had they been acquainted with the Notions of the Jewish Writers, had they observed the Occasion of our Saviour's Discourses, or consider'd the Context, they might easily have understood, that by eating our Saviour's Flesh and drinking his Blood is meant believing on him. For nothing is more common amongst the Jewish Writers than to speak of Doctrine under the Metaphors of Meat and Drink; and of Believing under the Metaphors of Eating and Drinking. Besides, it was usual with our Saviour, in his Preaching, to suit his Allegories to those accidental Circumstances which occasion'd it. Thus his Conversation with the Woman of *Samaria*, in the foregoing Chapter, he carries his Discourse under the Allegory taken from the Water which she went to draw. And accordingly in this Chapter, because the Discourse was occasioned by the Loaves where-

wherewith he fed the Multitude, he carries it on under the Allegory of Eating and Drinking. These things being observed, our Saviour's Meaning is very plain, as might appear from such a Phrase of all that part of this Chapter, as I should have observed to the Reader here, had I not already done it elsewhere. And farther, that our Saviour does by eating his Flesh and drinking his Blood mean nothing else but Faith, appears by comparing the 47th with the 53d Verse. He that believeth on me, hath everlasting Life, saith he, v. 49 and 57. He saith, Except ye eat the Flesh of the Son of Man, and drink his Blood, ye have no Life in you. In these Places, believing on *Christ*, and eating his Flesh, and drinking his Blood, are one and the same thing, to which eternal Life is promised. Besides, no sooner has our Saviour said, I am the Bread of Life, v. 35, but he adds immediately, He that cometh to me shall never hunger, and he that believeth on me shall never thirst. From whence 'tis manifest, that coming to *Christ*, and believing on him, are Phrases of the same Importance, and that both of them do denote eating the Flesh of him who is

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the Bread of Life. If it be objected, that the Flesh of *Christ*, which is the living Bread, is said to have come down from Heaven, and consequently cannot be the bodily Flesh which he took of the Virgin *Mary*. I answer, that by coming down from Heaven, in this Place is meant, being begotten of the immediate Power of God: For our Saviour's Flesh, tho' born of the Virgin *Mary*, was conceived in her by the over-shaddowing of the Holy Ghost. And thus the Jews understood our Saviour: For they knew, that by pretending that his Flesh came down from Heaven, he meant, that he was not born of the Will of Man; and therefore they objected his having earthly Parents, and could not understand how he could be said to come down from Heaven, with respect to his outward Man. This is plain from the Text, which says, The Jews then murmur'd against him, because he said, I am the Bread which came down from Heaven. And they said, Is not this *Jesus* the Son of *Joseph*, whose Father and Mother we know? How is it then, that he saith, I came down from Heaven?

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Since it appears plainly, by the Arguments and Proofs in about thirty Pages, most of which I have taken from Mr. *Bennet's* Confutation of Quakerism, as aforesaid, That there is no such Universal Light within as the Quakers pretend. I shall wave farther Discourse of Mr. *Barclay's* fifth and sixth Propositions, wherein he lays the Foundation of most, or all that Argument and Assertions of his, upon mere Conceit of that which is not, and therefore upon mere Delusion. Therefore I shall not give myself Pains to confute particular Points of his handling it, nor the Reader to consider it, it being not worthy of a more particular Observation of the Reader or myself. Having shewed wherein his Mistake is, and that the whole Argument in those Propositions is groundless. How well soever might be his Meaning, I do not judge; yet I impartially own, what part of that Argument, and his Meaning in the whole, I believe to be worthy, that is, concerning his rightly acknowledging the great Mercy of God in *Jesus Christ* to save Men by his Grace and Redemption; that is, in him. But then, I understand that admirable Work of

the infinite Mercy and Contrivance of God to be wrought, as the Holy Scripture teacheth, and not as *Barclay* teaches, of his imagined Universal Light within. I also acknowledge his reasonable Reflections against the unreasonable Opinion and Assertions of some *Calvinists*, afore-express'd in particular.

Hence I pass to his seventh Proposition, concerning Justification. His Words as followeth, p. 128. " As
 " many as resist not this Light, but re-
 " ceive the same, it becomes in them
 " a holy, pure and spiritual Birth,
 " bringing forth Holiness, Righteous-
 " ness, Purity, and all other blessed
 " Fruits; those which are acceptable
 " to God, by which holy Birth, to
 " wit, *Jesus Christ* formed within us,
 " and working his Works in us. As
 " we are sanctified, so are we justified
 " in the Sight of God, according to
 " the Apostle's Words: But ye are
 " washed, but ye are sanctified, but ye
 " are justified in the Name of the Lord
 " *Jesus* and by the Spirit of our God.
 " Therefore it is not by our Works
 " wrought in our Will, nor yet by good
 " Works considered in themselves, but
 " by *Christ*, who is both the Gift and
 " the

1 Cor. vi. 11.

“ the Giver, and the Cause producing
“ the Effects in us, who, as he hath
“ reconciled us while we were Ene-
“ mies, doth also in this manner save
“ us and justify us. After this man-
“ ner saith our Apostle elsewhere. *Titus iii 5.*
“ According to his Mercy he hath saved
“ us, by the Washing of Regenera-
“ tion, and the Renewing of the Holy
“ Ghost.” I answer, How sincere so-
ever, or well meaning, or if such were
Mr. *Barclay's* Thoughts, who composed
and wrote the Words of this Proposi-
tion, is not my Business or Design to
judge. So neither to approve the Er-
ror for the plausible Words in the Ex-
pression; but it is the Business to dis-
cern and explain wherein the Mistake,
or Idol of Imagination is couched,
which renders this Proposition to be,
neither good Doctrine, or Truth in
the Matter offer'd to the Reader's No-
tice. Though one and another eternal
good Persons, *Jesus Christ*, and the
Holy Spirit of God, are therein named:
And Justification by these alone is an
exceeding good and desirable Blessing.
But to unriddle the Sophism in this
said Proposition, and not to be tedious
in handling the following Argument
after

after it, but only some particular Points. Let the Reader remember, it was lately shewed by Mr. *Bennet's* Reasoning, and the very Truth of the Matter, That there is no such universal Light within, as the Quakers pretend. Now let the Reader understand this, and especially the Quakers, for whose Sakes chiefly I have written this Essay; otherwise, it is almost impossible they should be undeceived, and understand the Imposture in the Argument; but when this is discerned first, the Guile will quickly appear: For since there is no such universal Light within, as Mr. *Barclay* discourses of in his fifth and sixth Propositions; neither, therefore, can that which is not, work in Believers to justify them, baptize them instead of his visible Baptism, and give them the Lord's-Supper, or be such to them, as that Author Mr. *Barclay* pretends, p. 305 and 306. And what not? But so great as is the plausible Pretence in that Matter, so great is the Deceit of the Arguments of that which is not, doing such admirable Things as *Christ* and his holy Spirit alone must be conceived to do; but in him there is Light, Truth, and Grace, and Mercy
to

to work with Men effectually, justify them, sanctify them, and save them, who believe and obey his revealed Word. But Mr. *Barclay* having described his imagined Light within, as working effectually to save Men, not only Believers that hear the Word of the Gospel of *Christ*, but also Jews, Turks, and all Heathens, in his fifth and sixth Propositions: So in this in hand he proposes it to justify them, as said; "As many as resist not this Light, but receive the same, it becomes in them a holy, pure, and spiritual Birth, bringing forth Holiness, Righteousness, and all other blessed Fruits, those which are acceptable to God, &c." To which I answer, If he had said, As many as resist not the Grace of God, manifest to them by *Jesus Christ*, hear the Word of his Gospel, believe, and repent of their Sins, with sincere good Purposes to lead a new and regenerate Life, are baptized in his Name in due Order, in the right Form of Words, and with the Matter of Christian Baptism, Water, call upon God for Salvation through his Redemption, Merit and Mediation, it is not to be doubted to all such he will give spiritual

ritual and sanctifying Grace, to change them from a State of natural Corruption to a new and regenerate State of Life; he will make them Partakers of the Merits of his precious Death and Passion; justify them and save them by his Grace, and they shall henceforth bear the precious Fruits of Holiness, Righteousness, and all other good Fruits acceptable to God: When they spring forth of a true Faith, by means of the Grace of God working in them, to will and to do his good Pleasure. I say, if Mr. *Barclay* had proposed such a Form of Words as this in his seventh Proposition, they had been Sense, and agreeable to the Promises of God in the Gospel, and his gracious Design to save Men, and to justify them through Faith in *Christ Jesus*, and make them holy. But instead of this, he proposes his imagined Light within, to be received and not resisted, and become an holy, pure, and spiritual Birth in Men. And what is this, but to imagine there is a Light which is not, and then propose it to become a pure and holy Birth in Men, justify and save them, instead of true Faith in the very *Christ*, and a sole Dependance on his alone Merits
for

for Justification and Salvation ; but to make an Idol of mere groundless Conceit and Delusion, and then propose it to justify Men and make them holy, as the very *Christ* has promised to do to them that believe in him? Else I cannot rightly describe that Procedure. But *Christ* alone promiseth to save Men, and grant them Remission of Sins that believe in him, and so will he justify them, according as the Christian Gospel maintaineth. But Mr. *Barclay* proposes an imagined Light within, which cannot be proved to be (therefore it is not the Spirit of God, the Holy Ghost, or the Grace of *Christ*) in the Name of Light, Seed, and Grace ; an invisible Principle in which God, as Father, Son, and Spirit, dwells ; see his P. 87. And anon imputes that to the true *Christ*, with a large Commendation of Words to justify Men and make them holy. Who can suppose that is not a mere Delusion, and a fatal Imposture to deceive them? Hear this next.

“ By which holy Birth, to wit, *Jesus*
 “ *Christ* formed within us, and work-
 “ ing his Work in us ; as we are sanc-
 “ tified so are we justified in the Sight
 “ of God.” I answer, to those his

last Words, The Expression might have served well enough, to have understood the working of the Grace of *Christ* in the Hearts of Believers, if the first Words of the Proposition had set forth and express'd *Jesus Christ*, the Saviour of the World, instead of his imagined Light, at first named; but as those last Words quoted follow upon the Foundation of his pretended Light within, they stand and remain as useless for want of the right Foundation *Christ Jesus*; upon whom, and by whose Grace, Men must build up themselves upon their most holy Faith, in Holiness and Righteousness, and whatsoever is pious and just, with Fruits acceptable to God. But the Words of his Proposition are very improper, and cannot be Truth in the Sense he offers to be understood, which as he proposeth them cannot signify less than Idolatry, to wit, a Sense of it. In that he first proposeth a

Jude. 20. Light he had described in his former Proposition, to work an holy Birth in Men, and next he adds, to wit, *Jesus Christ* formed in them, and working his Work in them. For St. Paul saith,

Eph. iv. 5. There is one Lord *Jesus Christ*. And therefore I say, to imagine another
Light

Light than the one very *Christ* to make Men regenerate, is to imagine an Idol instead of very *Christ*; and it is a Sense of Idolatry, or robbing him of the Honour due to him alone, to uniform an imagined Light, which is not to *Christ* is Idolatry, and to pay as much Worship and Honour to Imagination as to *Christ* himself. And certainly, Mens Consciences ought not to be imposed upon and abused with vain Conceits of any Light to save their Souls, but the true God their Creator, *Christ Jesus*, his holy Spirit, and Grace. For there is one Lord *Jesus Christ*, and one Mediator between God and Men, to wit, the Man *Christ Jesus*. And we have no Command or Allowance in the Gospel to believe there is any other Mediator between God and Men but him alone, to begin and work a new and holy Birth in us, in order to be justified in the Sight of God. And I firmly believe this, which the Gospel will evidence to be Truth. Therefore I must conclude it is idolatrous Practice for any Man in the World, professing himself to be a Teacher, to interpose an imagined, pretended, and improbable Light, only upon his Assertion, be-

¹ Tim. ii. 5.

¹ Cor. viii. 6.

¹ Tim. ii. 5.

tween *Christ* and Mens Consciences ; pretending the same will work an holy Birth in them, and justify them in the Sight of God, if they do not resist but receive the same. Wherefore Mr. *Barclay* should have proposed *Christ Jesus*, at the same Place where he proposes his pretended Light, and then had his Words contained a Sense of true Doctrine, somewhat agreeable to the Gospel, which is the Truth. And *Christ* alone is described and proposed as by God the Father, in the Prophets, to be the only Light of Salvation to us. See, he saith, I the Lord have called thee in Righteousness, and will hold thy Hand and keep thee, and give thee for a Covenant of the People, for a Light of the Gentiles: To open the blind Eyes, to bring out the Prisoners from the Prison, and them that sit in Darkness out of the Prison-house. I am the Lord ; that is my Name, and my Glory will I not give to another. Neither my Praise to graven Images. Again and again, is the same Sense applied in the same great Prophet, and *Christ* himself is the only Light of Salvation and Justification of Men, to whom we are to behold in this huge Affair ; and God is jealous of his

Isa. xlii. 6,

7, 8.

Is. xlix. 6

Is. lx. 1.

Acts xlii. 7 4.

his Glory, he will not give it to another than he, *Christ*, who is his only Son, God of God. And indeed the whole New Testament of *Jesus Christ* proclaims the same Sense, and himself most exactly, where he saith, I am the Light of the World, he that followeth *John viii. 12.* me shall not walk in Darkness, but have the Light of Life. And therefore, in that high Sense of the Light of *Luke ii. 32.* Salvation, there is no other Light to be interposed between him and Mens Consciences, or if any other Light be in a Sense proposed instead of very *Christ* to *John i. 4, 5, 6, 7, 8.* regenerate Men, and justify them in the Sight of God, that pretended Light, so proposed, must consequently be deemed as an Idol of Imagination, though not of Gold or Silver, and be no better than direct Heathen Worship, imagining that to be as God which in Nature is nothing; and consequently, that imagined new Birth and Justification by that imagined Light within, which is not, nothing but Mistake and Conceit in deluded Persons. God hath created us and endued us *Isa. lx. 1, 3.* with the Light of Nature, and now set forth to us *Christ*, our Light, to follow in the Way to Salvation, manifested *Acts xiii. 47.*

fested at large in the Prophets, and in
 the holy Gospel too. In him, and with
 him, he promises Grace to all Believers,
 with the continual Light and Assist-
 ance of his holy Spirit, and that he
 shall abide with such Persons for ever.
 And what other Light do happy Per-
 sons need more but *Christ*, set forth to
 believe in, to redeem, justify, and save
 them, and his Grace and holy Spirit to
 lead them in the right Way to Heaven?
 And what other Light Quakers pro-
 pose, to direct Men into that Way, is
 a groundless Pretence of Light, or mere
 Imagination; and how can they be
 justified by an imagined Light which is
 not? But by *Christ* himself, our Sa-
 viour and Redeemer, we may be justi-
 fied. But I think I have said enough
 to shew, and it appears, that the for-
 mer Part of the Words of *Barclay's*
 seventh Proposition, concerning Justifica-
 tion, are devoid of good Sense or Truth,
 being thus tried by the Word, accord-
 ing to the Doctrine and Promises of
 God in holy Scripture. And thus,
 while Quakers pretend to give great
 Light and Knowledge to others by
 their manner of Doctrine, and spiritual
 Wisdom, they abuse them with ground-
 less

John xiv. 16.

17.

John xvi. 13

1 Cor. xii.
c. xiii.

less Allegories, and delude them, and lead them into Darkness and Error; and what can they do less than deceive themselves, whilst they imagine a Light which is not in being should work a new and holy Birth in them and justify them. His next Words follow; "Ac-

" cording to the Apostle's Words: But 1 Cor. vi. 11.

" ye are washed, but ye are sanctified,

" but ye are justified in the Name of

" the Lord *Jesus*, and by the Spirit of our

" God. Therefore, it is not of our own

" Works, wrought in our own Will, nor

" yet by good Works consider'd in them-

" selves, but by *Christ*, who is both the

" Gift and the Giver, and the Cause

" producing the Effects in us, who, as

" he hath reconciled us while we were

" Enemies, doth also in Wisdom save

" us, and justify us, after this manner,

" as saith the same Apostle elsewhere. Tit. iii. 5.

" According to his Mercy he hath saved

" us, by the washing of Regeneration,

" and renewing of the Holy Ghost."

I answer, to these last Words and closing part of his Proposition, concerning Justification. Those of his Words express'd concerning *Christ* being both the Gift, and the Giver, and the Cause, working the Effects in us, &c. I do

not

not blame the Form or Sense of those Words there. We all acknowledge it is the Grace of *Christ* in us that must work effectually and savingly in us, and change our corrupt Nature, mollify our Hearts, and illuminate our Understanding, and incline our Will to chuse that which is right and good, to believe in him, to love and follow him. I lately confessed and shewed the holy Spirit ever continueth with all faithful Christians, and dwelleth in them : But then we must willingly comply with his gracious Will to do us good, to sanctify and save us, and we must gladly follow him and obey his Word, and in all our Conversation endeavour sincerely to be upright and holy, otherwise we resist his holy Will, after we are sensible that he daily and minutely worketh in us by his gracious Motions and Swasions, bending and inclining our Wills to all things that are good and holy, and the best for us. We acknowledge, on all hands, it is God that worketh in us, both to will and to do of his good Pleasure, in order to justify us and save us. But neither is our Justification at all wrought by good Works, considered in themselves, I readily concede.

cede. In this Point we are pretty well agreed with Mr. *Barclay*, or he conformed with us in the Church of Protestants. But then it is admirable strange to perceive how he could pretend to cite those two several Texts of *St. Paul's* Words, pointed in the Margin, to pervert the right Sense to be understood, and make them conformable to the Sense and inward Operation of his imagined Light within! But as it appears, he had contrived to apply every Text in holy Scripture of great Note, expressing some particular Grace or Blessing to the Sense of his Light within; which was every thing with him, and at last proved to be nothing but Imagination. But those two several Texts have a direct Reference to baptismal Regeneration, it cannot be doubted, the Words relate to visible Baptism, *viz.* As when Persons heard the Word of the Gospel of *Christ* preached unto them, by those Apostles and others immediately sent to preach the Word, repented of their Sins, believed the Gospel preached, purposed to walk in humble Obedience of *Christ* and the Word, made open Confession of their Faith in God and *Christ*, in whatever Form of Words the Apostles then accepted to signify
Y their

their Sincerity and full Purposes to continue in the Faith. They were visibly baptized with Water is probable, and evident by the Scripture. And it is not to be doubted, but at the same time they received Remission of all their Sins committed; for the Grace of God is abundantly shed out to all such Believers under the Gospel Dispensation, for he doth not pardon the Sins of such Believers by halves and quarters, but all their past Sins, and receive them into a salvable State, and extends Mercy, Grace, and Love to them afterwards, as to just Persons for ever, if they continue in obedience of his Word, according to that Promise, Purpose, and Covenant they made with God in Baptism. And who can deny, by Scripture Proof, but such Persons are then justified? I wot, no Man for the Gifts and Calling of God are without Repentance. And I judge, it will be granted on all sides, if they fall into some Sin again, since the best fall short of Perfection in most or all their Conversation, yet they may obtain a renewed Pardon upon their renewed and true Repentance; and fresh Overtures of Mercy and Grace; and so continue in a justified State, so far as they continue

*Mark xvi. 16.**Acts ii. 38.**Acts iii. 19.**Acts xvi. 30.**Rom. iii. 25.**Acts x. 43.**1 Pet. iii. 21.**Rom. xi. 29.*

tinue and persevere in the Faith. And I think this doth sufficiently appear by the Scripture, to be the Sense of those *Hab. ii. 4.* two several Texts of St. Paul's Words, cited in *Barclay*, concerning Justification. And as most or all Protestants *Matt. iii. 2.* understand of those, and many such *iv. 17.* like other Texts of holy Scripture, concerning Justification, as agreeable to the *Mar. i. 14.* current Design of the Gospel offering *15.* free Grace to all penitent Believers, and granting such a Dispensation of free *Luke xiii. 9.* Pardon of Sins as all the criminal and guilty World did stand in need of, *Acts ii. 38.* clearly manifest in the Gospel, understood by many Expressions, signifying the same thing, sometimes by preaching Repentance, preaching the Kingdom of God, declaring the glad Tidings of the Kingdom of God. And saying the Kingdom of Heaven is at hand, *Acts iii. 19.* viz. Christ is come and is near at hand *xvii. 30.* to pardon their Sins and save them, who *Matt. xviii.* believe and repent. Likewise St. Paul, *11.* *Tim. i. 15.* in many Expressions in most of his Epistles, his Arguments, Words, and *John xii. 47.* Preaching, speak of, and declare, the same free Pardon. Sometimes saying, we are saved by Grace, sometimes by Faith, *1 Pet. iii. 12.* because the Promise of Pardon and Remission of Sins, is only to them that

Rom. viii. 24. believe and repent, and is consigned in Baptism, or at least begun then, when

1 Tim. ii. 4. Persons are baptised and confirmed, when they persevere in Faith and Obedience. But to point half the Proofs, to this Purpose, would be a hard Task. And in all which Expressions offering

Tit. iii. 5. Pardon of Sin to Men, upon their Repentance and believing the Gospel; not

Rom. iii. 24. v. 20. imputing Sin, or imputing no Sin to a Man, renders him blessed, as *David*

2 Cor. xii. 9. pronounces, and *St. Paul* retracts for a current Maxim of Sense and Doctrine, agreeable to the whole Gospel Dispensation of Grace. So Remission of Sins,

Eph. ii. 5. and imputing Righteousness by *Christ*,

Psa. xxxii. 1, 2. purchased for us without any Works of ours to deserve such Favour, Grace

Rom. iv. 7, 8. and Peace with God. So Reconciliation to God, and all the like Expressions in Scripture, seem to be the same thing with Justification, and with those particular Sentences wherein Justification is mentioned, and said to be conferred

2 Cor. v. 18, 19. upon Believers. If it be demanded, if Faith, Repentance, and being visibly baptised in due Order, be the same with being reconciled to God, and receiving Pardon and Remission of Sins, or not to have Sins imputed unto a Man, but done away thro' the Merits of *Christ*,
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brings him not only into a salvable but into a justified State. Why then doth St. *Paul* in those same Texts mentioned afore, and cited in *Barclay*, add, But ye are washed, but ye are sanctified, but ye are justified in the Name of the Lord *Jesus*, and by the Spirit of our God. And again, According to his Mercy, he saved us by the washing of Regeneration and renewing of the Holy Ghost. Where it seems to be understood, according to the plain Expressions, that the Sanctification of Christians being mentioned in the Texts before Justification, and Justification is not said to be wrought by the Name (and Mediation) of the Lord *Jesus* only, but by the Spirit of our God also. The Holy Ghost must be understood to contribute to the Means of Justification of Christians as well as their Sanctification. I answer, That though the Holy Ghost be therein rightly understood to contribute to the Justification of Christians, together with the Lord *Jesus Christ*, that must be understood to be, by sanctifying their Persons and making them holy. And this Understanding doth not at all contradict or disallow the Sense of Justification lately quoted, concerning Pardon of Sins, and

and which seems greatly apparent by the Design of the Gospel, many Expressions therein, and in St. *Paul's* Epistles. For when we are said to be saved by Grace, the Love of the Spirit of God, is therein concerned. When by Faith (as an Instrument by which we are made Partakers of the Merits of *Christ*, and the saving Benefits of his Mediation) the Holy Ghost is helping on, he speaks to us in holy Scripture, and opens our Hearts to believe the Word, and come to *Christ*. When we do believe and come to be baptised in the Name of the Father, and of the Son, and of the Holy Ghost, he is confessed to be God, and his Name is called upon in Prayer, and he is there present, to hear and grant our faithful Request ; and whilst our Bodies are washed in the Name of God, with visible Water, to cleanse our Souls from original Corruption and inward Pollution, and sanctify our Persons, agrees directly to the Sense of St. *Paul's* Words, cited, But ye are washed, but ye are sanctified, but ye are justified in the Name of the Lord *Jesus*, and by the Spirit of our God. So the other, According to his Mercy he saved us by the washing of Regeneration and re-
newing

newing of the Holy Ghost. The holy Spirit will not be wanting to do his proper Office to sanctify our Persons, as soon as we believe with a holy saving Faith, and our Sins are pardoned for the Sake of *Christ*, and thro' his Merits and Mediation. Therefore, whether Justification or Sanctification precede, or whether they go in an equal Degree both together, it is no matter for Men to dispute in debate; for doubtless, they will both be found together, in every one that shall be saved and go to Heaven. And I do not here dispute this much; for these Words of Mr. *Barclay*, saying, "As we are sanctified, so are we justified in the Sight of God." I say, I do not herein contend, to reprove the Sense of those Words, as gather'd from the Texts he had cited; but what I chiefly reprove in this Part, is his proposing and placing their imagined Light within, at first, to sanctify and justify Men, where he should have proposed and placed very *Christ* crucified without, to justify and sanctify Men, being always attended with his holy Spirit and Grace within, to those that believe, repent, and pray to him to be justified, sanctified, and saved. This said, I shall
not

not need to handle much of his Argument, having shewed where I reprove the great Fault, at the Foundation. And for his endeavouring to pervert the true Sense of those Texts of *St. Paul's* Words, he had cited, to the Sense of his pretended Light within. The Sense of which Text doth directly point and relate to baptismal Regeneration ; and even the Words clear that Sense, to which agree the Practice of all the Apostles and Ministers who baptised all the first Converts to *Christ*. And to this Sense speaks our Apostle in both those Texts, as of a Regeneration that had been granted to them by the Mercy of God at some time before. Ye are washed, ye are sanctified. So again, as plain as the preterperfect Tense can express. According to his Mercy, *Sanavit nos per lavacrum*, he hath saved us by the Laver of Regeneration, and renewing of the Holy Ghost. Now for a Man to have understood this Sense of the Text which expresseth Regeneration in Baptism, of the saving of his imagined Light within ; he seems to have had as good Reason to have understood a real, visible Action and a real Blessing conigned in it, to have been nothing but an
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an abstruse Mystery, or a parabolical Speech only, attended with nothing but Words only. Nay, less than this, for a suitable Similitude hath a real, true Signification: But since his imagined Light within appears to be nothing but Conceit, no more can the Operation of it in Men's Hearts be any thing else but mere Conceit in deceived Persons. It is acknowledged the Holy Ghost, the third Person in the Trinity, is present at Baptism to clean^{se} and purify, and sanctify the baptised Persons; but Mr. Barclay did not so much as pretend his said universal Light within to be that Person, appears in his 87th Page; therefore, nothing, either to justify or sanctify Men. And yet had not our Apostle designed to be understood of a visible, saving Baptism in those Texts, so attended with the inward Work, viz. the renewing of the Holy Ghost in Mens Hearts, he might sooner, and without Ambiguity, have said, But ye are sanctified, but ye are justified in the Name of the Lord *Jesus*, and by the Spirit of our God, and have said nothing of Washing. So in the other, to have said, According to his Mercy he hath saved us by the renewing of the Holy Ghost, and

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not have joined the Washing of Regeneration with the Renewing of the Holy Ghost. But since the Apostle hath in both these Texts particularly joined the Washing of Regeneration with the Renewing of the Holy Ghost: I judge it is safe for us to understand a real and visible Washing in Baptism with the Renewing of the Holy Ghost, especially considering the Practice of the primitive Church, which together with himself, he must there be understood in those Words to the *Corinthians*, and to *Titus* to have personated. And that he did not speak in any ambiguous, dark, or allegorical Sense there, but agreeable to what had been the common Practice of all new Converts to be visibly baptised, otherwise he might by these Texts have involved the Christian Church in following Generations into much Doubt and Ambiguity. But I am bound to impute the groundless Allegory to *Robert Barclay*, and not to *St. Paul*, and the great Mistake wherein also he hath been a Means to involve his Quaker Readers, into which they have all appear'd willing and desirous to run contrary to the Understanding and Teaching of all other Christians,
and

and seems unaccountably foolish, headstrong, and self-willed. And if we must understand one thing by another, in so wide a Sense contrary to Expression, and Practice of the primitive Church, as *Barclay* there offers to be understood, I conclude, it will be impossible for Men to understand the sacred Writers of Holy Scripture, to say what they mean by what they have written, by the Inspiration and Assistance of the Holy Ghost, which God forbid.

I shall touch some few Points of his Arguments in this Part. See p. 129. He reflects upon the Errors of the Church of *Rome*, concerning their Doctrine of Justification, ~~and Faith~~; and *Faith*, it depends much upon the Authority of the Pope's Bulls, and not upon Power, Virtue, and Grace of *Christ* revealed in the Heart, and renewing of it, as will appear, first, from the Principles concerning their Sacraments, which they say confer Grace, *ex opere operato*. So that if a Man partake but of them, he thereby obtains Remission of Sin, and though he remain as he was, the Virtue of the Sacraments make up the Want that is in the Man. I must an-

swer in this, as one that tells his Opinion only. And I say, of this Assertion of Mr. *Barclay*, concerning the Means they judge requisite to Justification in the Church of *Rome*, I allow of his Opinion, that those Means of Justification are very deficient, and no right Means at all, in those who want true Repentance, cleansing of the Heart, and a total Dependance upon very *Christ* and free Grace for Justification, and upon his worthy Merits. But I must confess, I suppose the Quakers to be in as great or greater Error; who imagine they shall be justified by a Light within themselves, if it be that Light Mr. *Barclay* describes, p. 87, since it appears, there is no such Light as he there describes, but such an imagined Light. If they hope to be justified by *Christ Jesus* his free Grace and Spirit, then, I allow, there is much good Reason in their Dependance; but neither do I in any wise approve the Opinion of their Light within, though they endeavour to uniform it to the very *Christ*, and at the same time oppose and despise his own instituted Ordinances, and I wot, neglect right, true Repentance at the same time, and depend

to be justified by a Light which is not in being. Again, p. 131 and 132, of his disputing of the Controversies between Papists and Protestants I shall not interfere. I have, and shall yet signify how, and for what Reasons, I approve of the Writings and Opinion of Protestants, and the Disputes and controverted Points of Doctrine, between us and the Church of *Rome*, are known to many of the Learned. But see again, p. 133, how *Barclay* describes their Quaker Manner of considering their Redemption in *Christ*; he saith, “ We consider our Redemption in a
“ twofold Respect, or State. The first
“ is, that Redemption performed and
“ accomplished by *Christ* for us, in
“ his crucified Body without us; the
“ other is the Redemption wrought by
“ *Christ* in us, which no less properly
“ is called and accounted a Redemp-
“ tion than the former: The first is
“ that whereby a Man, as he stands in
“ the Fall, is put into a Capacity of
“ Salvation, and hath conveyed unto
“ him a Measure of that Power, Vir-
“ tue, Spirit, Life, and Grace that was
“ in *Christ Jesus*. Which, as the free
“ Gift of God, is able to counterbal-
“ lance

“ lance, overcome, and root out the
 “ evil Seed, wherewith we are natural-
 “ ly as in the Fall leavened. The se-
 “ cond is, that whereby we witness
 “ and know this pure and perfect Re-
 “ demption in ourselves; purifying,
 “ cleansing, and redeeming us from the
 “ Power of Corruption, and bringing
 “ us into Unity, Favour, and Friend-
 “ ship with God.” To which, I an-
 swer, This Manner of considering their
 Redemption in a twofold Respect, or
 State, seems a very strange and unusual
 Manner of Christians considering their
 Redemption in *Christ*, and the second
 Respect seems directly formed to bespeak
 the great Merits of their imagined
 Light within, to which they seem to
 me, to attribute as much Honour as
 to *Christ* himself, and de^vide with him;
 and in this I confess I think they are as
 great Idolaters as any in the Church of
Rome, who pay Adoration to Images
 and Reliques. But I chiefly leave this
 high Manner of Quaker Error, to be
 confuted by Dr. *Lesley*’s Works, who
 hath done it at large in a Book, en-
 titled, *The Snake in the Grass, and the*
Defence of the Snake. Yet I shall quick-
 ly shew how that Manner of consider-
 ing

ing their Redemption in *Christ* in a two-fold Respect, or State, is reprov'd; for *Christ* suffered (only) once for us, declares St. *Peter*, and St. *Paul*, in like manner, and perfected at once our Redemption of Soul and Body by his precious Body and Blood. But he neither dieth or suffereth any more for us now, whether we sin or be righteous, but if we repent, believe in him, and come to him by Faith, we shall receive the invaluable Benefits of his Death and Sufferings, considered in one Respect, or State, to our Soul and Body, both in a perfect Manner; but *Christ* suffered all without us, not within us. And when wicked Men are said to have crucified *Christ* afresh, by sinning against him, ^{1 Pet. ii. 24.} that is but a figurative Speech, in that ^{iii. 18.} he suffered for the Sins of the World, and they commit more Sins in the World; yet he actually suffered for all our Sins at once: Otherwise it would contradict St. *Peter*, and St. *Paul*, who ^{Heb. ix. 12.} directly prove that *Christ* suffered once for our Sins, and is entered in once into the holy Place, having obtained eternal Redemption for us. But it is an admirable strange Piece of Doctrine, and such as the holy Scripture doth no where teach

teach or express (tho' we must examine ourselves whether we be in the Faith) to assert that our witnessing and knowing our Redemption in ourselves, should be deemed to make it compleat! That very improper Argument our considering our Redemption in a twofold Respect, or State, and in the second our witnessing and knowing the first in ourselves, making our Redemption perfect and compleat to us, cannot be cleared of making our own Witness and Knowledge a Part of the Cause of our Redemption. Yes, *Barclay* concludes, It is a formal Cause of the first, an efficient Cause, *Christ*. And that Assertion, p. 134, is full of Error, to teach that our witnessing and knowing our Redemption in ourselves is any Cause of it. It is imputing Merit of Redemption to our Witness and Knowledge, and not clear from Idolatry, to impute any Cause of our Redemption to our own Knowledge and Witness. Whereas *Christ* without us, is the whole Cause and Merit of our Redemption: But why should I argue, since I had signified afore, that considering our Redemption in a twofold Respect, was to impute a formal Cause of our Redemption
and

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in us. This sufficiently confutes that great Error in *Barclay*, asserting their witnessing their Redemption in themselves ought to be called a formal, or any Cause of their Justification. I pass to page 151, where he concludes that good Works are necessary to Justification. I answer, I shall not contend in the least against his Opinion in that Point. But I judge, although good Works will certainly be found in every justified and sanctified Person, yet being the Fruits of the Grace of God in good Men, and are pleasing to God when they spring forth of a living Faith; yet are they no Merit of Justification or Salvation, which are purchased by the Merits of *Christ*. And Faith is an indispensable necessary Instrument to make us Partakers of the Merits of *Christ* and Salvation; and yet good Works, in as much as they make Faith perfect, and manifest it to be lively, they may rightly be judged a necessary Medium to Justification and Salvation, and none who continue in evil Works to the end can be justified or saved.

Hence to his eighth Proposition concerning Perfection. He saith, " In
" whom

“ whom this pure and holy Birth is
 “ wholly brought forth, the Body of
 “ Death and Sin comes to be crucified,
 “ and their Hearts united and subject to
 “ the Truth, so as not to obey any Sug-
 “ gestions or Temptations of the evil
 “ one, to be free from actual sinning
 “ and transgressing the Law of God,
 “ and in that respect perfect: Yet doth
 “ this Perfection admit of a Growth,
 “ and there remaineth always some
 “ Possibility of sinning where the Mind
 “ doth not most diligently and watch-
 “ fully attend unto the Lord.” These
 said, are the Words of his eighth Pro-
 position concerning Perfection: Which,
 as I understand, he judged might be
 attained chiefly by the Virtue of his ima-
 gined Light, Seed, and Grace, which
 he called by many good Names, See
 his 87th and 88th Pages, which he en-
 deavoured at every notable Point of
 Doctrine to be understood, and to be
 uniformed to the Grace and Mediation
 of *Jesus Christ*, that the Readers must
 understand they should receive the
 Grace, Mediation, Aid, and Help of
 the Spirit of *Christ* thro’ the Operation
 of that imagined Light, Seed, and
 Grace, as they rightly understand they

must receive all those Blessings by the very *Christ* and his holy Spirit, without his pretended Light, thus described. I hope I need not to say much more of it, to explain it to my Reader: We must understand him to endeavour to uniform his imagined Light to *Christ* in this Proposition to bring Men to Perfection, as in the last he did to beget Regeneration in them, and fit them to be justified. If this great Mistake had been removed from him, I should not much have blamed his Form of Speech concerning Perfection; it is not muchaverse from other Christians; only he supposes that such just Actions of Men as are well conformable to the Law of God are perfect. Such we may more safely conclude have some Imperfections in them, even Mens best Works, and do not render the Persons perfect who perform them, but they may do well to pray that God may accept them as the best they can perform, and pardon their Sins and Infirmities. And he says, that what he judges to be Perfection in Men, doth admit of a Growth which is near the same with other Christians Opinion of Perfection. But the Quaker will have his own Form of Words,
and

and hammer all upon his own Anvil. At the End of that last Proposition he leaves a Point unresolved, where he saith, " There remaineth always, in
" some part, a Possibility of sinning,
" where the Mind doth not most dili-
" gently and watchfully attend unto
" the Lord." I answer to that, That it seems too much to say, there remaineth no Possibility of sinning, or that a mortal Man at continual War with his own Flesh doth never slip, or fall, but perfectly keep up his Watch at all Minutes, so as to live without Sin, though he do diligently attend unto the Lord in common good Practice, and watch against Sin, in the best manner he can; but I will not much enlarge against *Barclay* in this, because I have written another Argument, in my Thoughts upon Quakerism, wherein I have given the Quakers Caution to beware of trusting to their own Perfection; but to ask Pardon and Forgiveness of God, for their Errors and Offences. I shall only consider of his following Argument briefly, in three particular Things in the Substance. 1st, How he very erroneously strains and extorts the Sense of some things that have been said and written

written by some Protestants, and abuses their Sense with much Railery, and applies Scriptures unfairly against their Words, upon his own Ground of Argument. 2dly, How he chuses many Scripture Texts to prove a Perfection in the Body attainable, and with a Collection of Sense according to his own Mind, applies them in that Sense without any certain Proof. 3dly, How he answers some Objections of Protestants, not rightly, but by preverting the plain Sense of some Text. 1st. How he strains the Sense of some Protestants. See p. 160. " They affirm (saith he) " that it is impossible for even the best " of Men to be free from Sin in this " Life; which, they say, no Man ever " was; but on the contrary, that " none can neither of himself nor by " Grace received in this Life keep the " Commandments of God perfectly, " but that every Man doth break the " Commandments, in Thought, Word, " and Deed." These last, he saith, are the Words of the *Westminster* larger Catechism. To which *Barclay*, O! wicked Saying against the Power of God's Grace! (he proceeds) whence they also affirm, " That the very best Ac-
" tions

“ tions of the Saints, their Prayers,
 “ their Worship are polluted.” This
 gives him occasion to apply some
 Scripture Texts against those last Words
 quoted. To which (after much Argu-
 ment) he applies St. *Peter's* Words,
 where the Saints are said to be Partakers ^{1 Pet. i. 4.}
 of the Divine Nature, and to have es-
 caped the Corruption that is in the
 Word thro' Lust, p. 162. And St. ^{1 Cor. vi. 17.}
Paul, He that is joined unto the Lord
 is one Spirit. Again, St. *Paul*, What
 Communion hath Light with Dark- ^{2 Cor. vi. 14.}
 ness? To which *Barclay* argues, There
 is no Communion between Light and
 Darkness. But in some he errs, in
 reading the Apostle's Words. In the
 last St. *Paul* makes an Argument to
 dissuade Christians from marrying Un-
 believers, unsuitable for them to do.
 And in the first to abstain from Forni-
 cation, a very polluting Sin. But tho'
 the Saints are made Partakers of the
 Divine Nature, viz. of the Holiness of
 God; and though they abstain from
 all great Sins; and though Light hath
 no Continuance or natural Communion
 with Darkness; all that reasonable Ar-
 gument of the Apostles is good and
 true, but doth not prove against the
 said

said Catechism, that the Saints best Actions are perfect. Though the Saints are made Partakers of Divine Grace and Holiness, and their Good doth overcome and subdue their Lusts and their Evil; yet it doth not appear that it hinders all manner of Evil from intermixing with their Good, so as to render their Works somewhat imperfect. And although the Spirits of the righteous Men, in a spiritual Sense of Faith and Love, are joined to the Lord, and they have Communion with *Christ*: And though Light hath no natural Communion with Darknes, yet some Clouds of Darknes do at present often intermix themselves with our Light of the World, and hinder and darken the most clear Light of the Sun in the midst of many a Day from us, though they soon depart and stay not. So the Righteousness of God wrought by his Grace in our Hearts, and the Illumination of his holy Spirit, is often clouded or darkened with carnal Desires and Affections in mortal Men we may reasonably expect. Though thro' Help of his Grace and all good Means, godly Men do overcome their Evil with Good, by his almighty Aid sent down upon them,

them, as the most clear and forcible Light of the Sun dispelleth all Dark-ness in this World. So by the Help of his Grace and holy Spirit, the Saints have Dominion over their carnal Wills and Actions too. Yet being at present in the Body at continual War with their own Flesh, all their Words, Thoughts, and Actions are not perfect: For it is not the Time as yet for the Saints to be made perfect. Nor did *Barclay's* large Argument, in that manner, at all prove that the Actions of Saints (not to say other Sinners) are yet perfect. Farther, again, Page 164, after much Argument and Railery against the Opinion of Protestants for confessing that they are not perfect; as tho' that were Blasphemy against the Grace of God. He cites some of St. *Paul's* Words in *Titus*, *Christ* is said to have Tit. ii. 14. given himself for us, that he might redeem us from all Iniquity, and purify unto himself a People zealous of good Works; from which *Barclay*, without any Ground of Proof or Reason reflects upon their Confession, who say they have Sin. Though we are ever bound to be most thankful for what *Christ* is there said to have done for us, and to

be zealous of good Works, and purify ourselves thro' Help of his Grace, being thus redeemed from Iniquity : But neither doth that prove, that the Saints themselves, who are zealous of good Works, do or can perform all their good Works in an exact perfect Manner, but fall short of much of the Perfection they desire to attain, through Infirmities of the Flesh. Again, he cites some of *John* iii. 5, 8. St. *John's* Words : For this Purpose the Son of God was manifested, that he might destroy the Works of the Devil ; and ye know that he was manifested to take away our Sins. In this Point I answer, It may well be hoped *Christ* was in no wise manifested in vain to those Christians which believe in him, and do subdue and mortify all their evil Actions by Help of his Grace to overcome Evil with Good, as aforesaid ; so hath *Christ* been manifested to destroy the Works of the Devil in them, Infidelity and Apostacy : They sin not as Apostates or ill Men, but they sin in some degree unwillingly, thro' Infirmitie of the Flesh, so that it cannot properly be judged, they are perfect while they have any Sins, tho' the least of Sins. Again, he applies of St. *John's* Words,

Words, Let no Man deceive you; he¹ *John ix.*
 that doth Righteousness is righteous, e-^{7, 8.}
 ven as he is righteous, he that committeth
 Sin is of the Devil. Those Words of St.
John last cited seem most agreeably to
 other Texts of Scripture to be under-
 stood thus: He that doth Righteous-
 ness in all the Bent of his Design,
 Thoughts, Words, and Actions, leaven-
 ed with the Righteousness of God, and
 his Soul is conformed to the Image of
Christ, and he follows him, is righteous.
 And he that willingly and purposely
 committeth Sin, is of the Devil, and
 follows his Ways. This Paraphrase, or
 Sense of understanding St. *John*, will
 make him consonant with himself, and
 other Apostles; but for a godly Man
 to conclude from St. *John's* Words last
 cited, (and not read him elsewhere)
 That he is of the Devil, because of his
 Slips, Failings, and Infirmities, would
 greatly deject him, or drive him to De-
 spair; or to think he had not any such
 Failings and Infirmities, bad enough to
 be called Sin, might perilously lift him
 up with Presumption. Therefore, I
 conclude Mr. *Barclay's* arguing against
 such, the best of Protestants, who con-
 fess they have great Failings, Infirmi-
 ties,

ties, and Sins, is unreasonable and hurtful. As thus, he that sinneth daily in Thought, Word, and Deed, committeth Sin. How comes such a one to be a Child of God? *Christ* was manifested to take away our Sins. I say, I think, I have answered this manner of Argument, so as to have shewed it to be unreasonable Arguing; for we dare not presume we have no Sin when we have done the best we can. But since *Christ* is manifested to take away our Sins, praised be God and *Christ*. He hath taken away all past Sins of the penitent Believers, and redeemed them, and brought them into a justified and salvable State: And he is yet as merciful to pardon those Sins and Failings which we commit thro' Infirmary of the Flesh, and cannot avoid; as he was to take away the former Sins we have committed. And let this Answer suffice the Quakers who reflect on Christians for confessing their Sins: But if too many run into Sin again, when they have confessed their Sins, and do not rightly forsake them, I abhor that Hypocrisy. But neither will the Hypocrisy of the worst, declare the Quakers to be innocent, who have Sins, and will not confess

fess them, but by Mistakes in themselves, and the Scripture too, think they have no Sin. See again, Page 165, he tells of God watching over the Pure to keep them in his Way. It is true, he does so; yet whilst they have Flesh and Blood about them, viz. their own Body, they must sometimes favour of Frailty and human Infirmities, and yet not for those Failings and Infirmities, ought they to be accounted Servants of the Devil, but of God, when they serve him in the purest Manner they can. And he, I doubt not, will pardon their unwilling Sins at least, and accept their Service so offer'd; notwithstanding *Barclay's* Manner of Railery, and handling his own Arguments. Yet I would gladly be understood to conclude, we ought to strive fervently and zealously to be pure and spotless, but when we fall short of this, as most Men in general have ever done, it is not conceiting we are pure and spotless, or forbearing to confess our Sins, that will make us clean in the Sight of God, he sees into our Hearts. I know some Quakers which have been of that Opinion many a Year, and it is likely to think they sometimes conceited they
 were

were perfect as well as others of that Opinion, appearing as innocent and harmless as any of the rest, which after, have been known to have their unclean Spots and Blemishes as bad as the worst of other Christians. Which I judge might have convinced their Understanding that they were no more perfect than others, but appeared mistaken in themselves, the worst of all others to think so. 2dly, I come to shew how Mr. *Barclay* endeavoured to prove, that Christians may be perfect, or live a sinless Life in the Body, by a Number of Scripture Texts he had collected for that purpose, p. 167, which do not make certain Proof of it. He saith, " Seeing this is a Maxim engraven in every Man's Heart naturally, that no Man is bound to do that which is impossible : Since then *Christ* and his Apostles have commanded us to keep all the Commandments and be perfect, it is possible so to do in this respect." I answer, I might plead by much Argument, that every Man's own Thoughts do not add any Virtue, give Bounds or Confirmation to God's Law, nor enable a Man to keep the Commandments of God,

every

every one of them in so perfect a Manner, or make it more possible to him than God hath made it. And if that same Maxim of Thought signify any thing, it might as well have been pleaded in the Time of the Law as the Gospel, and God's Commandments were as strictly enjoined to be kept to the Jews, as the virtual Part of the Law, and the holy Precepts of the Gospel are to be kept by Christians, yet seldom or never all kept in a perfect Manner. Yet God well knoweth for what wise Reasons he giveth such Commandments to Men in the Law and the Gospel, in order to command our consequent Obedience, and make us holy and happy, though we fall short of a perfect Performance of the whole at present. The Texts Mr. *Barclay* collects are the following, *Matt.* v. 48. vii. 21. *John* xiii. 17. *1 Cor.* vii. 19. *2 Cor.* xiii. 11. *1 John* ii. 3, 4, 5, 6, and ch. iii. ver. 2, 3, 4, 5, 6, 7, 8, 9, 10. Of which Texts of Scripture there are only the Words of *Christ* in *St. Matt.* and some in *St. Paul's* second Epistle to the *Corinthians* bid us be perfect; the rest speak of great Benefit to keep his Commandments, and abide in him which
is

is undoubtedly the Way to obtain eternal Life, and be made happy. But neither can we be so perfect as our heavenly Father. Yet shall we be accepted of him if we imitate him right zealously. Mr. *Barclay* cites more of St. *Paul's* Words. Sin shall not have Dominion over you, &c. That the Righteousness of the Law might be fulfilled in us, &c. *Rom. vi. 14. viii. 4.* But neither do those Texts prove Christians are perfect; for Sin may not have Dominion over them was proved afore, and yet there may be Imperfection in their Actions, but they shall be more perfect hereafter. Lastly, to advance his Proof for Perfection, he saith, p. 169, That some in the Old-Testament are said to have been perfect; such were *Enoch*, *Noah* and *Job*, *Gen. v. 22, 24, vi. 9*; and some in the New-Testament; such were *Zacharias* and *Elizabeth*, *Luke i. 6. Job i. 8.* And some are said to sit together in heavenly Places in *Christ*, *Eph. ii. 3, 5, 6.* This is all acknowledged; but then, I conclude, that all the Perfection, in that those pious Persons spoken of in Scripture may best be understood to have been Perfection in a mollified Sense as

I discoursed afore, to make a Concord of Sense with other Texts of Scripture which shew the Saints their Infirmities in the Body. Yet I do not contend in this Point, but desire Christians may be perfect; but I give Caution lest they presume too high in their own Thoughts, and to prevent their falling into gross Mistake and into Destruction by Presumption. Lastly, to answer an Objection or two against him and Quakers. St. *John* plainly saith, 1 *John* i. 8. If we say, that we have no Sin, we deceive ourselves, and the Truth is not in us. Of which Mr. *Barclay* said, "Thisthey
" think invincible, p. 170:" And again, "Is it not strange that Men are
" so blinded with Partiality?" How in many Texts of Scripture have we quoted that prove Perfection? I answer, no Text of Scripture so plain, as St. *John* in that Point, who asserts the contrary in the Text. And we must not understand him to be dissonant to himself. But in that Mr. *Barclay* offers to have him to be understood by St. *James*, and to speak by a Metaschematismos, is very artful and unwarrantable withal; for if that Apostle had not personated himself, as he doth

take himself into the Number of Persons having some Sin, we may not deny, in that he saith, If we say that we have no Sin we deceive ourselves; yet, if he spake of the ordinary Sort or Body of Christians, it is all one to us. He shews us, that we have had Sin and have, (saith he) and his Design of shewing it, is express'd by him plainly, that if we confess our Sins, God is faithful and just to forgive us our Sins, and to cleanse us from all Unrighteousness; but we are not to cover our Sins; for that Apostle's Intention of shewing to Christians that they have some Sin, and doth not exclude himself from that Number (that we know of,) seems directly to have been, that we should not presume we are so perfect that we need no Pardon of Sin, by us thro' Frailty and Infirmary of the Flesh committed; but that we should often confess and forsake our Sins, though they be of the least Degree of Sins; that God, who is faithful and just, may (upon Confession of our Sins, and forsaking them) forgive us our Sins and cleanse us from all Unrighteousness. Again, Those Texts of Scripture following, 1 *Kings* viii. 46. *Eccles.* vii. 20, appear to be more plain
against

against Mr. *Barclay's* Argument that Perfection, or a perfect sinless Life, is to the best Men attainable in the Body, than any thing he hath proved for it; and it appears to my Apprehension to be much safer for us to be humble in Mind and confess our Sins, and if we err in Thought of ourselves some one Way or other, that it be in thinking too lowly (if that can be) than too highly of ourselves, and to understand Perfection attainable in the Body in a mollified, or moderated, and not in a strict Sense, seems most safe and most agreeable to the holy Scripture, to understand one notable Text with another, to make a Concord of Sense and Doctrine in the whole; though I do not contend in this Point, it is much to say how well some may strive, and how greatly God may help them to be perfect in the Body; and if they can be such it is doubtless best for them; but at least I do not advise them to conclude, or presume that they are perfect, they being not so good Judges of themselves in this Matter, as the Lord *Jesus*, who hath commanded them to say, even when they have done all those things that are commanded them, We are

Luke xvii. 10. unprofitable Servants, we have done that which was our Duty to do. To conclude this Part, I come to observe some Words of St. *Paul* once and again, most clear to the Purpose against Mr. *Barclay's* Opinion in this Matter, who saith, The Good that I would, I do not, but the Evil which I would not, that I do. Again, saith he, O wretched Man that I am, who shall deliver me from the Body of this Death! I thank God through *Jesus Christ* our Lord. So then with the Mind I myself serve the Law of God, but with the Flesh the Law of Sin. His Conclusion was to magnify the Grace of God in *Christ Jesus*, and to praise him for his happy Deliverance from that Body of Sin and Death he spake of, but did not then acknowledge or assert that he led a perfect holy Life, and a sinless Life in his mortal Body: But, on the contrary, he asserts, that he could not do that Good at that Time of his Life then present, which in his zealous and spiritual Mind

2 Tim. iv. 7, 8. he desired to do. And yet, afterwards, when he had a well-grounded Confidence, that there was a Crown of Righteousness laid up for him, and for all such as love the Appearing of the Lord *Jesus*,

Jesus, after they have fought a good Fight, and finished their Course, and kept the Faith as he had done, that may best be understood to be known to be his, and their Portion in Heaven, in the Life to come, by Faith, and through the Assurance of Faith, and the Love of God in *Christ Jesus* towards them, and not by being so perfect sinless in their Body to be assured of it.

Hence to Mr. *Barclay's* ninth Proposition concerning Perseverance, and the Possibility of falling from Grace, Page 175. The Words following. " Al-
 " though the Gift and inward Grace of
 " God be sufficient to work out Salva-
 " tion, yet in those in whom it is re-
 " sisted it both may and doth become
 " their Condemnation. Moreover, they
 " in whose Hearts it hath wrought to
 " purify and sanctify them in order to
 " their further Perfection, may by ^{1 Tim. i. 19.}
 " Disobedience fall from it, turn it in-
 " to Wantonness, make Shipwreck of ^{Heb. vi. 4, 5,}
 " Faith, and after having tasted the ^{6.}
 " heavenly Gift, and been made Par-
 " takers of the Holy Ghost, again fall
 " away, yet such a Stability in the
 " Truth may be attained in this Life
 " from

“ from which there cannot be a total
“ Apostacy.”

I answer, The general Substance of the Words of this Proposition are true, as proved by the two several Texts of *St. Paul's* Words pointed in the Margin against the Lines. Also the Scope and Substance of the following Arguments appear reasonable in the Stress of the Words: I do not say in all respects, or in the understanding of the Thing he calls Inward Grace. Neither can I comply with the first and last Words of that Proposition: But I shall be very brief in discoursing of it here, for I suppose it is a Part of Doctrine and Knowledge not so much had in Controversy as some others. Yet much concerns every one to be careful he be not mistaken in it, or in himself concerning his Salvation. But first, I do not consent with *Mr. Barclay* in the first Words concerning that thing which he calls the Gift and inward Grace of God to be sufficient to work out Salvation; nor that the same thing he there means being resisted doth become Mens Condemnation, because Persons cannot properly be said to resist that which is not in being, neither can that become their Con-

Prov. i. 24,
25, 26.

John iii. 18,
19.

2 Thes. ii. 11,
12.

Acts vii. 51.
xiii. 46.

Rom. i. 18.

Condemnation. The Matter therefore in which I chiefly dissent from his Opinion in those Words, is concerning the Thing which he imagined to be the Gift and inward Grace of God ; since he there means by the Gift and inward Grace of God, the same Seed, Light, and Grace, or universal Light within, he had discoursed of in his fifth and sixth Propositions, and described page 87, 88, he shews in the Words next following, in which he saith, “ The first Sentence of
“ this Proposition hath already been
“ treated of in the fifth and sixth
“ Propositions, wherein it hath been
“ shewn that the Light which is given
“ for Life and Salvation, becomes the
“ Condemnation of those that refuse it,
“ and therefore it is already proved in
“ those Places where we did demonstrate
“ the Possibility of Man’s resisting the
“ Grace and Spirit of God.” To this I say, since he means the imagined Light within he had discoursed of afore, I must quite dissent from his Opinion concerning it ; because I judge it was proved afore at large in this Book, That there is no such universal Light within as he imagined. If he had meant the Gift and Grace of God indeed manifested

fested by the Gospel of *Christ*, revealed
 outwardly, preached to Men, sent out
 in his abundant Mercy to save them,
 attended with inward Gifts, and Grace,
 and his holy Spirit, in them that be-
 lieve, and obey that Word of *Christ*,
 I have shewed to be the Rule of Faith :
 Then I should have confessed and al-
 lowed his Assertion to be Truth, That
 the Gift and Grace of God is sufficient
 to work out Salvation in those who do
 not resist that Grace offered them on
 those gracious Terms ; but willingly
 conform themselves to the Obedience
 of that Word of the Gospel, and bring
 forth the good Fruits of Faith. But,
 secondly, I approve of his Reason and
 Arguing against those who teach and
 affirm that there is no Hazard of their
 Salvation who have been once enligh-
 tened, because no Possibility of departing
 from the least Measure of true Grace.
 For the very Texts at first and now
 pointed do sufficiently prove the con-
 trary, and many others will appear to
 signify no less to us. Thirdly and lastly,
 Though I do not herein blame or con-
 tradict the Scope or Manner of Argu-
 ment in this Part, yet I cannot altoge-
 ther conform with his Opinion in some
 Words

Phil. i. 6.

1 Pet. i. 5.

1 Tim. i. 19.

Heb. vi. 4,
5, 6.

Rom. viii. 13

Words following, as wherein he saith,
 “ Yet such an Increase and Stability in *Heb. iii. 14.*
 “ the Truth may in this Life be at-
 “ tained, from which there cannot be
 “ a total Apostacy.” Now I shall
 signify why I cannot altogether con-
 form with Mr. *Barclay's* Opinion in
 this Point, though I hope few if any
 who are increased in Grace and esta-
 blished in the Truth do fall away, or
 apostatize. And as I have signified al-
 ready in some Respects wherein I con-
 ceive he hath greatly erred in his Teach-
 ing concerning the Truth, so I shall
 here again give some plain Intimations
 in Words at length what Doctrine is
 Truth to be followed, in respect to
 those who believe the Word of God re- *1 Pet. iv. 17,*
 vealed, obey it, and walk in the true *13, 19.*
 Faith. And, as I judge, they will doubt-
 less find Mercy and be saved, who have
 received but the least Measures of true
 Grace, if they continue to seek and o- *Matt. xxv. 27.*
 bey God, and desire more, watch and
 keep them in his holy Way, and so
 endure to the End: So neither do I
 conceive but there is some Possibility of *Eph. ii. 5, 6.*
 their falling away, or being lost, whe-
 ther they apostatize or not, if they
 grow careless of their Ways and wil- *John viii. 31,*
 fully *32.*

fully fall into Sin, and do not repent again most sincerely, and watch and strive against it ; and ever whilst they continue in the Body, so long must they continue in that Faith and Obedience :
Luke xiii. 24. Because most or all those Promises of holy Scripture, which speak of Grace and promise Life, do either intimate the same in Words, or promise upon the Conditions of Obedience therein required ; which appear to be, that they must continue faithful unto the End.
Matt. x. 22. For the Condition of Faith and Obedience can never be fully performed to obtain the Promises except we endure faithful to the End. And especially according to the Promises of the Lord *Jesus*, which are most chiefly to be regarded in this Matter, which do promise Life eternal only upon that Condition that a Man endure faithful to the
Mar. xiii. 13. End (of his Days of Probation and Trial) that he shall be saved. And, indeed, every Text of holy Scripture promising Life to the Godly, threatening Judgment and Death to Sinner, or shewing how it shall be executed on the one or the other Sort of Men, must be understood in the same Sense (otherwise we should make a bad Construc-
1 Cor. ix. 27. tion
Heb. iii. 14.
Rom. viii. 13

tion of the Promises and Threats of holy Scripture) according to that of the Lord *Jesus* that a Man endure to *Heb. xii. 4.* the End, otherwise is not the Promise of Salvation to him. And the Condition of Faith and Repentance is ever in performing with a godly Man so long as this Life endureth. So can it never be said to be performed till he end his Days here on Earth. Yet so happily may it be to many of the Godly, that that Condition may be performed with most Assurance of Hope towards the End of these Days, that they shall obtain the Promise of Life, even Heaven set before them; but to him that endureth to the End is the sure Promise made, that he shall be saved: But if he fall away, or sin, and do not most sincerely repent again, and continue faithful, he hath no Title or Claim to that Promise of *Christ* to be saved. Therefore Mr. *Barclay's* Assertion, at the Close of his ninth Proposition, will not be proved by the Scripture, in which he saith, " Yet such an Increase and Stability in the Truth may in this Life be attained, from which there cannot be a total Apostacy." Except it *Rev. iii. 12.* could first be proved that a mortal Man

Ezek. xviii.
24, 25, 26.

1 Cor. ix. 27.

Rom. viii. 38.

2 Pet. i. 10.

Rev. iii. 12.

can attain to such a Stability in the Truth that he cannot sin, and then fall from Grace; and from one Degree of Goodness after another till he do apostatize in part; and why not then in total? I cannot perceive, why may not Sin increase in a sinful Man from the least Degree to the greatest, if he do not watch against it; but sin and provoke Almighty God in Justice to withdraw his Grace from him. Therefore, that Assertion of Mr. *Barclay* is not fully proved, neither by the Scripture, nor his own Argument, upon those proper Texts pointed in my Margin, he handled to prove it. For those Texts (I wot) are best understood to prove, that eternal Life is sure to those that continue to watch and obey the Word, continue in the Faith to make their Calling and Election sure. And beware, as St. *Paul*, that when they have preached to others, or done well in time past, and done good to others, they may still hold out to do so well to the End, and not become Cast-aways, but to finish their Course well and keep the Faith, that thenceforth a Crown of Righteousness, which is laid up for all them that love his Appearing, may be made

made sure unto them. To obtain which, they must walk in Obedience of the Faith. I shall not much dispute, or do I contend in this Matter. I hope the best thing, that righteous Men do seldom or never apostatize, or fall away, or lose their Crown of Life and Glory. But this I say to signify that the holy Scripture doth not affirm, that they cannot fall away, or apostatize. And this to be left unresolved in the Scripture, that we should always watch and beware, that when we are established in the Truth we do not presume there is no Possibility, or that we cannot fall away, but still endeavour with Diligence to make our Calling and Election sure; for it is thus performing the Condition of Life, and doing all those godly Duties virtuously, and persevering in Virtue; to which *St. Peter* promiseth, that our Calling and Election shall be sure: For he that doth those things 2 Pet. i. 5, 6, 7, 8, 9, 10. (he saith) shall never fall. But, I judge, it is not safe for a Man to assert any thing more for a Certainty than the holy Scripture proveth. Lastly, it seems meet to conclude, that whosoever is not in the true Faith, is not in the Way of Salvation. And also, that the
Duty

Duty of watching and performing the Condition of Faith and Obedience is ever incumbent upon us whilst we are in this World, to prevent our falling away, of which there seems Possibility. And to do this Duty with much Diligence, and to endure to the End, is both our Duty, and our Wisdom.

Hence to Mr. *Barclay's* tenth Proposition, concerning the Ministry ; which is a large Argument, and somewhat immethodical. But I, who am as brief as conveniently may be, shall only touch upon a few of the most considerable Points in the whole, and leave all the rest to be read in his Book. In the said Proposition preceding the Argument, p. 180, he asserts, that every true Minister of the Gospel or Christian Pastor ought to be moved, called, and taught in Things spiritual by the Light and Gift of God. But he would have him to enterprize his Ministry withal without observing or conforming himself to any external and regular Apostolical Order, to be administer'd by Prayer and Imposition of Hands. As touching the first Part of the Sense of that Assertion, concerning a lawful inward Call, or Motion of the Holy Ghost, to suggest a Minister with pious and suitable Desires,

fires, or an inward Call to that Function, I readily allow ; but as touching the second Part, that he ought to enterprize the Office of preaching the Word, or administering the Sacraments without a lawful, or Apostolical Ordination, *viz.* administer'd by Means of Prayer and Imposition of Hands of Bishops or Elders of the Church, according to the Example and Practice of the Apostles of *Christ*, I utterly deny, that that Function ought to be enterpriz'd, as Mr. *Barclay* asserts, and shall briefly shew why I reject that Consequence ; though I shall be short upon his Assertion and tedious Argument. The Method he proposes, whereby Ministers should be supported with temporal things needful to the Body, seems fixed somewhat reasonably, and agreeable to the holy Scripture, and not overmuch to be blamed, yet is somewhat too penurious and niggardly, not reaching to a due and liberal Proportion sufficient for them and their Families, who attend continually upon that Calling and Duty. But this being the less Matter, I shall not now handle in a particular Argument. Then he passes to his Relation of the Being of a Church, of which

which he discourses and describes in a suitable Form and Order in the Beginning, concerning God's Calling and Election of the Church out of the World; which, he says, "according to the grammatical Signification of the Word, as it is used in holy Scripture, signifies an Assembly, or gathering of many into one Place; for the Substantive *ἐκκλησία* comes from the Word *ἐκκαλέω*, *I call out of*, and originally from *καλέω*, *I call*: and indeed (saith he) as this is the grammatical Sense of the Word, so also it is the real and proper Signification of the Thing; the Church being no other Thing but the Society gathering together, or Company of such as God hath called out of the World, and worldly Spirit, to walk in his Light and Life." This much of Mr. *Barclay's* Discourse concerning the Sense of the Word, and the Manner of God's calling his Church out of the rest of the World, I allow to be the Sense of the Word, and a suitable Manner of expressing the Matter, his Calling the Church. But touching the Church walking in his Light and Life, since Mr. *Barclay* seems by Light and Life, so express'd, to mean that universal Light within,

within, described of him, page 87, 88. That Opinion of the imagined Light within, I reject, as aforesaid, for which I understand that the Church of God, so called out of the World, ever walked in the Way of Life and Godliness, and doth walk in the Faith of *Jesus Christ*, in Obedience of the Word of his revealed Gospel; and also in his Grace and the Light of his holy Spirit, the third Person in the blessed Trinity. Yet concerning such Persons so called of God, Mr. *Barclay* rightly asserts, Page 182, both such as are in this inferior World, and such as have already laid down their earthly Tabernacle, and are passed into the heavenly Mansions, both these together do make up the one Catholick Church (of which there is so much Controversy;) and out of which he seems to acknowledge rightly there can be no Salvation. Thus, his Sense and Substance of the whole Matter is rightly composed. But then, when we come to consider, how he imagined the visible Part of the Catholick Church in Earth is made compleat in Number, we shall perceive a great deal of Error, or improbable Conjecture, which the holy Scripture doth not seem to allow

or prove to be Christian Doctrine. But I judge it is not material to quote much of his Argument: Nor his large Reflections upon other Christians, and then stay to confute those which are quite groundless. But chiefly to observe some Errors of his Doctrine and Opinion concerning the Church Militant in Earth, how he supposed it is gathered and becomes one godly Society. 2dly, How the true Ministry ought to be constituted. And 3dly, concerning his Opinion of the Ministers Conduct. 1st, Touching his Opinion, how the visible Church in Earth is gathered and made up, see page 182. He asserts there may be Members of the Catholick Church both among Heathen, Turks, Jews, and all the several Sorts of Christians. This Opinion he endeavours to make plausible with Arguments in natural Philosophy, or Congruities of natural Things, and pleading the Innocency and Integrity of Peoples Hearts, in whatsoever Part of the World such People dwell, or whatsoever Opinion they be of, whether under false or true Persuasions in Faith and Matters of Religion: And closes with a Saying in the Prophet *Jeremiah*, one of a City, and two of a Family. The Words of the Verse,
 Turn,

Turn, O backsliding Children, saith the *Jer.* iii. 14.
Lord, for I am married unto you, and
will take you one of a City and two of
a Family, and will bring you to *Zion*.
But indeed these Words of God, calling
and taking his Church in that Prophet,
seem very unlikely to be understood of
him calling and taking one of a City
and two of a Family, according to the
Sense of a Light within, such as Mr.
Barclay imagined there is, or that we
should suppose God doth elect and take
them thereby amongst Turks, Jews,
and Heathens as well, and as many as
he electeth of the Faithful amongst
Christians, called to Life by the Gospel
of *Christ*; especially if we consider his
Words in the following Verse, where
God promiseth, saying, And I will give *Jer.* iii. 15.
you Pastors according to mine own
Heart, which shall feed you with
Knowledge and Understanding. What
must we imagine that God therein
calleth a Light within Pastors? And
that he would give such Pastors to
feed those he had chosen and taken, one
of a City and two of a Family? And
to them chiefly, to teach them rightly
according to his own Heart? And if
such a Sense be not right to be under-
stood,

stood, neither would that Scripture suit Mr. *Barclay*, to place it where he did. And yet if that Sense were understood which seems absurd, it would not suit the Manner of his teaching concerning the Light within; but one Part would disagree with another, for he imagined that Light within to be in all Men, Turks, Heathens, and Jews; but God promiseth therein the Prophet to give Pastors to feed his chosen ones in particular (seems best understood) and that according to his own Heart. Which Pastors (I wot) seem likely to be the Apostles of *Christ*, and other faithful Christian Ministers, to feed his Elect, whether of Jews or Gentiles, that hear and believe the Gospel. This seems more likely than to think if there be such a Light within, as Mr. *Barclay* did suppose, it should there be called Pastors and said to be given of God to feed his Elect with some peculiar Knowledge and Understanding to lead and save them, which Mr. *Barclay* had deemed was a universal Light in all Men in the World. And if that Sense of applying the pretended Light within be not right or true, no more can it appear how that Text in *Jeremiah* could
suit

suit to Mr. *Barclay's* Argument according to his Notion of God's electing his Church, and his promising to give Pastors according to his own Heart, to feed his chosen People, one of a City, &c. Again, he cites some Words of God to *Elijah*, saying, Yet I have reserved to myself seven thousand in *Israel*, all the Knees which have not bowed unto *Baal*, and every Mouth which hath not kissed him. Whence St. *Paul* argues, There is a Remnant unto this present Time according to the Election of Grace. And this Scripture seems so immediately restrained to that Part of *Israel* who heard the Word of the Gospel (which indeed all heard) and believed, that it seems in no degree proper or right to be applied, according to Mr. *Barclay's* Notion of a Church, to be elected of God amongst Turks and Infidels, as well as amongst Christians, which seemed not to relate, even to the calling and chusing the Christian Church in the Gentile World, but to the Believing Jews only, which according to our Apostle's Meaning were the Number of God's Elect in *Israel*; for the Scripture, both in *Elijah* and St. *Paul*, doth manifest, the idolatrous Jews

in

1 Kings xix.

18.

Rom. xi. 4, 5.

in the Days of the first, and the Unbelievers in *Christ*, in the Days of the last, to be rejected, and not to be deemed of the Number of his Elect. So there seems not the least Reason to think that the Scripture, so rightly understood, doth in the least relate to the Sense Mr. *Barclay* endeavours to maintain concerning God's Election of his Church; as though amongst Turks, unbelieving Heathens and Jews, as well as amongst faithful Christians; for the contrary seems proved by the Scriptures he cited. And to what Purpose he placed such Texts there in his Argument, (with giving a Touch and away, like to those that tinkle upon a Cymbal or musical Instrument, but play no right Tune, or make Concord or Harmony) I cannot tell, except to polish his Argument with some Words of holy Scripture; for what else could his reasoning of natural Things, and pointing to some Scriptures which chiefly and prove a contrary Sense than he would maintain, avail to Doctrine? Whether or not God will take any Part of his elect Church out of Heathens, Turks, and Jews, he alone best knoweth, and I am not to define: I know no part of
holy

holy Scripture that faith, or promifeth he will, except they are first converted by Means of hearing and believing his revealed Gospel preached unto them. Neither do those Scriptures Mr. *Barclay* there cited, prove any thing of that his Notion of God's elect Church; and had he known any Scripture Texts to prove it, I judge he would have placed them there in his Argument, therefore that God will take a Part of his elect Church amongst Heathens, Turks, and unconverted Jews, depends wholly upon his own Reasoning and Imagination, and his Pleading for the Sincerity of Heart amongst Heathens (which God best knoweth) to be of equal Acceptance to God, as Faith amongst, or in Christians; but in all this (I wot) he supposed the imagined Light within should make up all the Want of the Hearing of the Gospel to them. But those Sentiments appear to be averse from the Word of the Gospel of *Christ*, and give the Christian Faith no Preheminence above Heathen Virtue, but rather strike at the whole Religion of Christians, and to make the preaching of the Gospel an unnecessary Employment, whilst he places Heathen Virtue in equal Esteem with

with Christian Faith in the Sight of God. Therefore I chuse none of his Ways or Thoughts in that Matter, which lead me to demand, Where is the Preference of our Christian Religion above the Heathens, if I must be confined to think as *Barclay* and Quakers in that Matter? But the Gospel speaketh in a far other Sense; and for him there to polish his Argument with Texts that relate to another Sense, is to bow and extort the Sense of Scripture to his own Design and Purpose. For whosoever will but read that one Chapter of St. *Paul's* arguing concerning those Words of God to *Elijah*, and observe his handling the Sense, will find he shews the Election of God concerning *Israel* was to chuse such as should be converted to the Faith, and become Christians and true Worshipers, except he will pardon the disobedient Parts of the Jews for the Sake and Election of the Faithful, and bring in the rest to believe before the last Day, and pardon their Backslidings against *Christ* in these Days, as he had been abundant in Goodness to the Gentiles then, and had taken a People out of them for the Glory of his Name, and the magnifying of his Mercy

Rom. xi. 4, 5.
v. 25, 26,
27, 28, 29,
30.

Mercy and Grace to them who were disobedient in time past ; for so indeed St. *Paul* seems to evince and give lively Hope that God in abundant Grace will bring in all *Israel* to the Faith, and save the whole Race of Jews at last, as he hath provided to save the Gentiles that ^{33.} now believe ; for which the Apostle magnifies the Grace and Wisdom of God : But yet that Sense doth not at all accord with Mr. *Barclay's* Notion of God's electing his Church one of a City and two of a Family, and of them for the Church to be increased, whilst they ^{Jer. iii. 16.} are Jews, Turks, and Heathens, before their Conversion as well as when converted to the Faith ; and, but to take and chuse out of Christians, a few, in like manner : That is not according to St. *Paul's* Manner of arguing and shewing the Matter to us concerning God's Election of his Church. Not here and there a few Infidels and a few Believers in like Manner, as according to Merit of sincere Heathen Thinking what is right ; but thro' Faith, by an Election of Grace shed out to them that believe in *Christ Jesus*, is the Sense of Election which the holy Scripture manifesteth to us ; else, where is our great Cause of re-
F f
joicing

joicing for the Incarnation and Coming
 of *Jesus Christ*? If Heathen Virtue and
 paying some Homage of Worship and
 Service to God according to the Light
 of Nature were as acceptable to him,
 how comes it to pass that Faith in *Christ*,
 and the Knowledge of God taught by
 his revealed Word, are manifest in
 Scripture to be such precious Things?
 Or if Judaism had been as acceptable to
 God as Faith in *Christ*, and his Blood
 shed for our Sins, why did *Christ* come
 to suffer and die for us? I could say
 much more in this Point, if it were
 material, or would suit my Design of
 being brief in this Argument. Yet I
 cannot but admire to consider the
 Quaker Notion of the elect Church of
 God, and yet pray that God will have
 Mercy upon all Men. Yet I will con-
 sider what *Christ* saith, and what Sort of
 Men he seems to elect in the Gospel,
 where he commandeth, Go ye into all
 the World and preach the Gospel to
 every Creature (he saith not the Light
 within.) He that believeth and is bap-
 tized shall be saved, but he that believ-
 eth not shall be damned. Consider
 again, some Texts in the Margin, to
 be read in the Gospel, containing the
 same

Mar. xvi. 15,
 16.

Joh. viii. 15,
 16, 17, 18.

same Sense. In like manner, *St. Paul*, speaking of the Minister's Office and the *Rom. x. 14.* Promulgation of the Gospel at first, he ^{15, 16, 17,} useth a Phrase of Speech signifyi^{18.}ng that all had Means administer'd unto them whereby they did or might have heard and believed, and that all did hear though some did not believe, and that hearing and believing was the Way to know the Will of God, and do it, and be elected and saved. So speaking of Jews and Greeks he saith, Have they not heard? Yes, verily, their Sound went out into all the Earth, and their Words unto the Ends of the World. Again, enquiring into the Matter, how they must hear the Word to be saved by hearing it, he saith, How shall they hear without a Preacher? And how shall they preach except they be sent? Plainly signifying, and so to be understood, that they that preached the Word of Salvation were of the truly sent Gospel Ministers. Men audible and visible to the Hearers, and that Persons could not hear the Word of Salvation without such Preachers sent of God to preach the Word to their hearing, bodily Ears, and sensible Capacities: He saith, not the Light within shall teach

Heathens, Turks, and Jews, and fit them for the Election of God, as Mr. *Barclay* offers to be understood: But the Word of his Gospel, if they hear it, and believe it, is there, by the Apostle, signified to fit them for the Election of God to Salvation. And it shall come to pass (saith St. *Peter*) that whosoever shall call on the Name of the Lord shall be saved. And, doubt not, his Grace and holy Spirit will be a sure and saving Light and Guide to all them that believe the Word and obey it. How God will contrive to convert and save the Jews in time to come St. *Paul* describes, that it is to be in admirable great Mercy and Wisdom, how he will make a Way to save, or how he will judge Turks and Heathens he hath not bid us concern ourselves to devise and mark out a Way for him, nor to describe it. Yet our Apostle defines something of it; but we must so seek to be chosen of God as to be faithful in *Christ Jesus*; he best knows how to chuse for himself, and how to deal with others that are destitute of his revealed Law and Gospel; it seems no part of our Doctrine to teach, judge, or define; we are much rather to define the Mat-
ter

Acts ii. 21.

Rom. xi. 26,
27.

xxxii. 32.

Rom. ii. 14,
15.

ter concerning ourselves, that we must *Mark x. 16.*
be judged according to the Tenor of his
revealed Word, since we have heard it ;
for this is clearly proved in the Gospel
by the Words of the Lord *Jesus* ; there- *John xii. 48.*
fore let us believe it and obey it. But
therefore I approve not of Mr. *Bar-*
clay's Notion of the Catholic Church on
Earth. I come, 2dly, to consider of
his Assertion, how Ministers of the
Word should be qualified and appoint-
ed to preach the Gospel and do public
Offices in the visible Church. But I
shall be too brief to point all his Pages,
or to confute all his tedious Reflections
upon other Christians which be not
Quakers, but touch a little upon some
Notions which are acknowledged and
embraced of their own Party only.
And chiefly in as much as he asserts,
that the Ministers of the Word may
and ought to be qualified, and sent by
inward Motion, Calling, and Sugges-
tion of the Holy Ghost, but without
any external Ordination, such as Prayer
and Imposition of Hands ; (though I do
not express this Matter in the very same
Length of Words with him.) The first
Part of this Assertion I readily allow in
the Thing, as I intimated afore ; but
the

the last I no less deny. But then I understand, that Ministers must have that inward Call of good Motions and Desires to enterprize the Ministry of the Gospel in the Catholic Church, by the blessed holy Spirit, the third Person in the Trinity, and not by that imagined Light within that Mr. *Barclay* describes, and seems to judge to be the chief Instrument or Bond of Union between God and Man, to help and perfect the internal Operation of the Holy Ghost, as he doth in other chief Duties and Things, and also in this, see in the Words of his tenth Proposition, page 180. This Difference between us at first consider'd and distinguished, I proceed to reflect a little upon the Error of his Assertion, that the Ministers of the Gospel in the Catholic Church ought to enterprize the Duty of the Ministry by inward Motions and Desires only, without a regular apostolical Ordination, I mean to be externally administer'd to them by Means of Prayer and Imposition of Hands, in godly Imitation of the Apostles of *Christ*; for, what a Latitude to much hurtful Error, and even to Confusion, would such irregular and presumptuous Practice open to the
World

World amongst Christians, and bring into the Church, is almost evident to every discerning Person, without farther Proof; but I shall touch a little upon Scripture Proof, and the Practice of the Apostles against that Manner of practical Confusion, and then close this Point. If it be asserted, that the Grace of God and inward Assistance of the Holy Ghost be most necessary for a Minister of the Gospel in the Catholic Church, I answer, I most willingly consent to that Assertion, and also conclude that such Grace and Assistance is most necessary to every Christian in all his ordinary religious Duties, and by Grace and the Holy Ghost must he be also sanctified and saved. And if it be enlarged, that the most plentiful Grace of God, and Assistance of his holy Spirit, is indispensably necessary for a Minister of the Gospel in the Catholic Church; I answer again, it is so in respect to his own Salvation. I say not, it is indispensably necessary in respect to the Duty of the Ministry; for I cannot affirm it, and prove it by the holy Scripture very necessary (no doubt) is the Grace of God and Assistance of the Holy Ghost for him in respect to the

the Duty of the Ministry, and without which I will neither assert, or do I conceive, he can be a faithful, a zealous and true Minister of the Gospel of *Christ*, in the Catholic Church. If it be added, that extraordinary spiritual Gifts, and Capacities, are indispensably necessary to such a Minister in the Catholic Church, I answer, I do not assent unto that Addition, which I cannot affirm or prove in the Scripture, I only consent that such manner of spiritual Gifts and Capacities as God is well pleased to bestow upon Ministers in the Catholic Church, be the same ordinary or extraordinary Gifts and Capacities are necessary. And that Piety in a Minister is exceeding necessary to give a good Example of Practice to his Hearers, I readily consent; but that either extraordinary spiritual Gifts, or Piety, are indispensably necessary in a Minister, I cannot prove in the Scripture, therefore do I not consent or affirm; for the contrary more probably appears by the Example of several impious Men, whom God at some times hath employ'd in special Duties of prophesying and ministering his Words to others; especially some such were *Baalim* and *Judas*

Numb. xxii.
23, 24.

Judas Iscariot ; to which may be added, the Sons of *Eli*, and some Priests of the Law. Neither can it be evinced that extraordinary spiritual Gifts and Capacities are indispensably necessary now : Because they are only to preach the revealed Word of God, and administer the Sacraments, and do holy Duties in the Church according to *Christ's* Institution, and the Tenor of his Word, which is true and full of Power, and not Matter proceeding from their own Merits, Worthiness, or Capacities, as to affirm such Words or Things for Means of Salvation, but only that Word and Doctrine contained in the holy Scripture ; but that sincere Piety is indispensably necessary to be found, and to be in themselves, that they may be saved, all must confess, and also very beneficial for the good Example of others. And yet, if it please God to bestow extraordinary Capacities upon Ministers of the Word, such as spiritual Wisdom, Stability of Faith, Gifts of Utterance, and spiritual Gifts, none may deny they be necessary for the Use of Edifying the Church, if piously managed and improved ; but extraordinary spiritual Gifts, such as Miracles, Prophecy,

John vi. 70.

1 Sam. ii. 12.

Matt. xxiii. 1,

2, 3, 4.

the Duty of the Ministry, and without which I will neither assert, or do I conceive, he can be a faithful, a zealous and true Minister of the Gospel of *Christ*, in the Catholic Church. If it be added, that extraordinary spiritual Gifts, and Capacities, are indispensably necessary to such a Minister in the Catholic Church, I answer, I do not assent unto that Addition, which I cannot affirm or prove in the Scripture, I only consent that such manner of spiritual Gifts and Capacities as God is well pleased to bestow upon Ministers in the Catholic Church, be the same ordinary or extraordinary Gifts and Capacities are necessary. And that Piety in a Minister is exceeding necessary to give a good Example of Practice to his Hearers, I readily consent; but that either extraordinary spiritual Gifts, or Piety, are indispensably necessary in a Minister, I cannot prove in the Scripture, therefore do I not consent or affirm; for the contrary more probably appears by the Example of several impious Men, whom God at some times hath employ'd in special Duties of prophesying and ministering his Words to others; especially some such were *Baalim* and *Judas*

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 the revealed Word of God, and admini-*Matt. xxiii. 1,*
 nister the Sacraments, and do holy Du-*2, 3, 4.*
 ties in the Church according to *Christ's*
 Institution, and the Tenor of his
 Word, which is true and full of Power,
 and not Matter proceeding from their
 own Merits, Worthiness, or Capacities,
 as to affirm such Words or Things for
 Means of Salvation, but only that Word
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 dispensably necessary to be found, and
 to be in themselves, that they may be
 saved, all must confess, and also very
 beneficial for the good Example of
 others. And yet, if it please God to
 bestow extraordinary Capacities upon
 Ministers of the Word, such as spiritual
 Wisdom, Stability of Faith, Gifts of
 Utterance, and spiritual Gifts, none may
 deny they be necessary for the Use of
 Edifying the Church, if piously ma-
 naged and improved ; but extraordinary
 spiritual Gifts, such as Miracles, Pro-
 G g phecy,

phesy, or Gifts of Healing, are not expected in this Age, having been withheld from the Church these many Generations, since the Christian Faith is established in the Earth. But to begin upon the Level again, I readily acknowledge that an inward Call or good Motions of the Holy Ghost are indispensably necessary to the well being and ordaining of a Minister; but whether such an inward Call and Motions of the Holy Ghost be in every Minister to be ordained, I cannot affirm. Yet I judge it is right to conclude, that every such Minister ought to acknowledge and discern in himself that he hath a Call or inward Motions of the Holy Ghost before he enterprize the Ministry of the Word, in the Catholic Church. As our established Church of *England*, rightly supposes, and requires all to acknowledge in themselves, and openly to profess before the visible Church, who come to be ordained of Bishops for the Duty of the Ministry by means of Prayer and Imposition of Hands. In the ordering of Deacons, thus, Do you trust that you are inwardly moved by the Holy Ghost, to take upon you this Office and Ministration, to
serve

serve God for the promoting of his Glory, and the edifying of his People? The Answer, I trust so. If God do not first put good Desires into our Minds to perform that Office in his Church, and that to his Glory, and to edify his People, how can we expect he will give us Grace and assist us with his holy Spirit to perform it, as we ought? If we enterprize it without his inward Motions and Suggestions so to do. If the Quakers then say, What needeth outward Ceremonies? Such as Prayer and Imposition of Hands? Or sending Persons out to preach the Word, by Bishops or Churches? When the Holy Ghost has inwardly moved them and compleated them with holy Desires and Willingness to go to the Work of the Ministry? I answer, first, because the Apostles of *Christ*, and the primitive *Acts* xiv. 23. Christian Pastors and Teachers always did so, and sent out none to the Work of the Ministry, but such as were solemnly ordained by the Apostles in *Acts* vi. 5, 6. their Days, and after by Elders of the Church; such were Bishops, and that by means of Prayer and Imposition of Hands. That Order and Solemnity was instituted by the Apostles of *Christ*, *Acts* xiii. 2, 3.

soon after his Ascension to Heaven. And when they had chosen the first Deacons fit and able Men, full of Faith and the Holy Ghost, before they send them out to preach the Word, they ordained them by means of Prayer and laying on of Hands, the same solemn Order we understand to have been duly observed of the Apostles in every Church, even to such, and of such as were known to have had some special Call of the Holy Ghost to the Work of the Ministry, as the Margin doth point to certain Proofs; and ever since in the true Christian Church, hath that sacred Order been kept according to the Example of the Apostles, who were immediately called of *Christ*, appointed, sent out, and endued with Apostolical Power to ordain others, and send them to the Work of the Ministry. This manifestly appears in the *Acts* of the Apostles, and the Epistles of St. Paul to *Timothy* and *Titus*. And as it needs not to be doubted, this solemn Order ought ever to be continued and observed duely, so am I bold to hope it will ever be in the Christian Church to the End of this World; for if this Order be infringed, and Ministers be not lawfully and

and regularly ordained, nor their Doctrine cured by the Elders of Churches, that it be sound, and in suitable Manner agreeable to the Belief of the Church of sound Faith; how quickly would a Latitude be opened to all false Teachers and impudent Usurpers to come in and teach false Doctrine, by Pretence of doing it by an inward Call and Motions of the Holy Ghost (as some already do, is evident to discerning Persons) and so deride the Church and corrupt her Doctrine with many hurtful Errors; for who knoweth not that the worst Impostors and Mountebanks set forth their bad Wares, and sorry Drugs, with a greater Noise of Commendation, than they do theirs who sell the best Wares? Accept the Metaphor. And whosoever will but diligently read those Texts of Scripture last pointed in my Margin, he may well perceive thereby that a very unchristian-like, and contemptuous Expression is that of Mr. *Barclay* at his 199th Page, thus; “ Is
“ it not foolish and ridiculous (*viz.*
“ Prayer and laying on of Hands) for
“ them, by an apish Imitation, to keep
“ up the Shadow where the Substance
“ is wanting?” And intimates he;
“ Since

“ Since they acknowledge themselves,
“ that the Virtue and Power of communicating the Holy Ghost is ceased
“ among them.” For he might with much more Reason and Truth have said, To hold that Apostolical Imitation and Order in the Church is both a necessary, lawful, decent, and regular Christian Practice; and that none ought to enterprize the Ministry, till he is regularly ordained in that Manner, after he conceives he hath an inward Call or Motion of the Holy Ghost to go to the Work of the Ministry, but first to procure his external Ordination also of such Bishops in the true Church, who have legal Authority to ordain others according to the Example and Practice of the Apostles of *Christ*, tho’ they do not pretend to communicate the Holy Ghost, by any signal spiritual Gifts, now, as the Apostles did then. And beware it be not only the spiritual Pride of Quakers in this Age, that prompts them to enterprize the Ministry of the Word so irregularly and impudently, or more truly to say, an enthusiastical and erroneous speaking, that themselves pretend to be the true Ministry of the Gospel. Nay, is it not mere Delusion that
that

that prompts them to do it? With a groundless Pretence to have immediate Revelation, Prophecy, and extraordinary spiritual Gifts, such as none of them were ever manifest to have received? And thereby divide the Church, dissent from her, and infringe all the regular and lawful external Orders therein. Furthermore, if any one make Objection, as in *Barclay*, p. 189, that we know not that we have the proper Power and Privilege of Ordination of Ministers, in the Protestant Church; because we derived our Authority from the Church of *Rome* at the Reformation, which is an idolatrous Church, and could not give full Power of Ordination; and from thence he argues, the Protestant Reformers could not derive full Power of Ordination from the Church of *Rome*. I answer, if they of the Church of *Rome* were idolatrous in their Manner of Worship, that did not straightway unchurch them, is proved in Authors against that Pretence, and I could shew it, but I will quickly give an Answer, as I judge, in as sure a Way or more so, at least more sure than any Quakers can contradict; and that is the following, That if Protestants
Power

Power of Ordination of Ministers, derived from the Church of *Rome*, wanted any thing of being compleat in respect of Power and Virtue from thence derived ; yet (I doubt not) now our Worship is reformed as from theirs, and our Creeds and Doctrine sound and orthodox, when we call upon God in Prayer in a true Faith for Grace, Power, and the Virtue or Blessing of Ordination, in pious Desire, after the Example of the Apostles of *Christ*, for the regular Ordering, Unity and Concord of the Church, he will give some good Measure of Grace and Virtue to make such Ordination compleat, holden in his Name for his Glory, and to edify his Church. Hence to the third and last Point proposed to consider ; namely, the Quakers Manner of usurping the Ministry, or heaping to themselves

2 Tim. iv. 3, Teachers without any apostolical or regular Ordination ; how unlike the Order of the Christian Ministry, it appears ? And how strange are their Sentiments compared with any other Christians ? That they cannot hope and think that God will be exorable to us, and that he will give some good Measures of Ordination, Power, Grace, and Virtue

tue suitable for the Age in which we live, and to the Need and Occasion (though we do not expect extraordinary spiritual Gifts) when we call upon him in the Prayer of Faith, after the Example of his holy Apostles, to fit us for the Ministry of his Word, than he will do, if we should despise or neglect to pray, or to imitate those Apostles; because we do not expect to receive extraordinary Measures of Grace or spiritual Gifts, such as were most necessary for the first Age of Christians, and they received, and the Apostles imparted to some in that Age. I say, again, it is admirable to think of, if Men are better qualified for the Ministry, who despise those exemplified, regular, and appointed Means; but step up and usurp the Ministry without the Means (but seeming) upon mere Tumour of Cogitation, they are so much better than the whole Church of Christians, that ever used it, and had been always governed by a regular apostolical Order in that external Rite! And moreover also, since Experience shews, that those Persons, *viz.* Quakers, who boast of, or most pretend to have some extraordinary spiritual Gifts, Power, and Wisdom, excelling
H h others,

others, on which they depend, to be qualified so compleatly for the Ministry, that they neither need, or value external Ordination, (such as Prayer and Imposition of Hands,) never yet were known to do any extraordinary good Works or Miracles more than the least of others, to convince the World upon Certainty or good Grounds, that they are such Persons as they conceit themselves to be. And I conclude, if they were wise indeed, they would perceive thereby themselves, that they are a People the most mistaken in themselves of all other Christians. And if all their large spiritual Gifts be their imagined Light within, (I wot) they are a People greatly deluded.

Hence to Mr. *Barclay's* eleventh Proposition, concerning Worship, p. 231. His Words following : “ All true and
 “ acceptable Worship to God is offered
 “ in the immediate moving and draw-
 “ ing of his own Spirit, which is nei-
 “ ther limited to Places, Times or Per-
 “ sons ; for, though we be to worship
 “ him always, and that we be continu-
 “ ally to fear before him, yet as to
 “ the outward Signification thereof in
 “ Prayers, Praises, or Preachings, we
 “ ought

“ ought not to do it at our own Wills,
“ where and when we will, but where
“ and when we are moved thereunto
“ by the striving and secret Inspiration
“ of the Spirit of God in our Hearts;
“ which God heareth and accepteth of,
“ and is never wanting to move us
“ thereunto, when Need is; of which
“ himself is the alone proper Judge.
“ All other Worship then, both Praises,
“ Prayers, and Preachings, which Man
“ sets about in his own Will, and at
“ his own Appointment, which he can
“ both begin and end at his Pleasure,
“ do or leave undone as himself seeth
“ meet, whether they be prescribed
“ Forms, as a Liturgy, &c. or Prayers
“ conceived extempore, by the natural
“ Strength and Faculty of the Mind,
“ they are all but Superstitions, Will-
“ worship and abominable Idolatry in
“ the Sight of God, which are now to
“ be denied, and rejected, and sepa-
“ rated from in this Day of his spiri-
“ tual arising, however it might have
“ pleased him, winked at the Times of
“ Ignorance, with respect to the Sim-
“ plicity and Integrity of some, and of
“ his own innocent Seed, which lay
“ as it were buried in the Hearts of

“ Men under that Mass of Supersti-
 “ tion) to blow upon the dead and
 “ dry Bones, and raise some Breathings
 “ of his own and answer them; and
 “ that until the Day should more clear-
 “ ly dawn and break forth.” Those
 quoted are the Words of his eleventh
 Proposition preceding the Argument.
 I shall consider of, and shew what Part,
 and how much of the same, I judge to
 be reasonably and truly asserted, and
 what other Part of the Words and Sense
 of the Matter I judge to be disagree-
 able to the Gospel of *Christ*, and Chris-
 tian Religion, as being delivered and ex-
 press'd thro' a conceited and erroneous
 Notion of Worship in some rash and
 improbable Expressions concerning it.
 And also trace some particular Steps in
 his Argument following ; which I think
 may reasonably excuse me from insert-
 ing the rest, which is a large Com-
 mendation, and Reasoning, and Plead-
 ing the Excellency, and great Piety of
 Quaker silent Worship especially, most
 of which, notwithstanding, I conceive
 to be very defective and disagreeable to
 the right commendable Christian Wor-
 ship, agreeable to the Word of God,
 and Example of holy Men exemplified
 to

to us in Scripture, which I shall make to appear by the particular Steps of it that I shall trace and handle according to Promise. I shall consider of the Words of that Proposition, in two Parts, as they contain two Periods of Sense and Pointing, and make mention of two Sorts of Worship; one of which he judges right and acceptable to God, the other he pronounces Will-worship and abominable Idolatry in his Sight. Touching the first, he saith; "All true
 " and acceptable Worship to God is offered in the inward and immediate
 " moving and drawing of his own
 " Spirit, which is neither limited to
 " Places, Times, or Persons." I answer, I do not deny it is reasonable to assent, that all true and acceptable Worship to God, may be said to be offered in the inward and immediate moving and drawing of his own Spirit, in as much as the Holy Ghost is believed and ^{1 Cor. iii. 16,} proved to abide in the Bodies of all ^{17.} faithful Christians, as in his own Temple; and without his Grace and Assist- ^{vi. 19.} ance first putting good Desires into our Hearts, we must rightly judge, we have them not, first in ourselves, to offer an acceptable Worship to God, neither ^{2 Cor. vi. 16.} without

1 Cor. ii. 14

without his Aid and Assistance can we bring those Desires to good Effect: For the natural Man receiveth not the Things of the Spirit of God, for they are Foolishness unto him; neither can he know them, because they are spiritually discerned. Wherefore we rightly confess in our tenth Article of Religion in the Church of *England*; “ The
 “ Condition of Man after the Fall of
 “ *Adam* is such, that he cannot turn and
 “ prepare himself by his own natural
 “ Strength and good Works to Faith
 “ and Calling upon God: Wherefore
 “ we have no Power to do good Works
 “ pleasing and acceptable to God, without the Grace of God by *Christ* preventing us that we may have a good
 “ Will, and working with us when we
 “ have that good Will.” Therefore we may acknowledge also, that without he first turn and prepare our Hearts to worship him, and aid and assist us with his holy Spirit in our Worship, it cannot find good Acceptance with him. And in consideration of our Christian Liberty, I acknowledge that our Worship, speaking of all the spiritual Worship of Christians in a general Sense, is not limited to Places, or Times, or par-

particular Persons (tho' Persons there, needed not to have been mentioned every one ought to worship God) as upon Precept in the Gospel which is silent in this Matter, for our Christian Religion gives a Liberty which the Jewish did not, being we are not restrained in the like manner as they were to observe any one certain Place where to worship God, nor Times when, but in a most general Sense at all Times, and first in Spirit and in Truth. Yet notwithstanding it must be rightly consider'd, ^{Job iv. 23,} ^{24.} that we are highly obliged, in return of Thankfulness to God, in respect to the edifying of the Church, and in following the Example of the Apostles of *Christ* and the primitive Christians, to observe some times more than others, and to set a part some times more than other for the publick Worship of God; that ^{1 Cor. xiv. 40.} all Things may be done decently and in order, which respect his Honour and Glory, and the eternal Happiness of Mens Souls. And likewise, it appears most convenient to frequent some certain Places more than others, for the publick Assemblies of the Church, when dedicated and appropriated for that special Use and Convenience, that many Christians may come together at certain Times

Matt. xviii.

20.

Heb. x. 25.

Times and Places, and worship God most decently, and join their Desires and Petitions together in offering up Prayers and Supplications to God. And even the Promise of our Lord *Jesus Christ* to be in the midst, where two or three are gathered together in his Name, seems in all Degrees sufficient to encourage our publick Christian Assemblies. So likewise the Injunction and Exhortation of *St. Paul*, shewing of the Need and Benefit of the frequent Assemblies of Christians. Much more might be added to this Purpose, bespeaking the Rectitude of publick Christian Worship: Though it be not enjoined upon Precept in the Gospel. And even *Mr. Barclay* was either willing or constrained by Force of Reason and Truth to acknowledge this much, to avoid the Absurdity of denying it. See page 235. He makes a Sort of Acknowledgement of this Truth; though not in a right Sense, for the holy Scripture in divers Places compared together sufficiently enjoins the Duty of publick Worship to Christians, and the hallowing the Sabbath Day, which *Mr. Barclay* doth acknowledge, but in too lax or prophane a Sense, more for temporal

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Convenience than the Honour of God. Whilst he only admits it is meet to have publick Meetings on the Sabbath-Day, but as on other Days, and hallows the Sabbath only for the Sake of the Rest of Cattle, Servants, and People to rest from their bodily Labours. Neither in Obedience to the fourth Commandment, nor to keep the Sabbath holy on the first Day of the Week, as other Christians in pure Conscience of the Sabbath. Yet he doth acknowledge the Example of the primitive Christians in that Respect worthy of Imitation. So having collected his Reasons of Men and Beasts resting from Labour at some times, and the Necessity of allowing some time for publick Meetings, and the Example of the primitive Christians assembling on the first Day of the Week, he concludes, " We find ourselves sufficiently moved for these
 " Reasons to do so also, without super-
 " stitiously straining the Scriptures for
 " another Reason, which, that it is not
 " there to be found, as many Protest-
 " ants, yea *Calvin* himself, hath abundantly evinced." In this Manner *Barclay*, who had picked out *Calvin*, tho' (I wot) not much of his Opinion, yet
 I i shewing

shewing that we Christians are not bound to the Mosaical Law ; neither the strict Obedience of the fourth Commandment as on the same Day of the Week the Jews were to do, and did keep the Sabbath. And his discoursing and shewing that the Christian Sabbath hath a higher Sense to be understood concerning it than only our ordinary Observation of it, and keeping it holy to the Honour of God in Earth and the edifying of his People at present : Namely, to typify an eternal Sabbath of Rest in Heaven in the Life to come. This much all Christians may well discern concerning it ; but these things do not disanul (in the least) our present Obligations to hallow a weekly Sabbath to the Honour of God, and the edifying of his Church ; but rather the higher Signification, commends the Duty of hallowing the Sabbath of Rest at present to us ; since we hope for and expect a Sabbath of eternal Rest to our Souls in Heaven : But we are not yet come to the Sabbath of Rest in Heaven ; but to the Type of it, the Sabbath of Rest on Earth. I have not read much of *Calvin's Works* ; but I judge, that notwithstanding his arguing, we are not (strictly) bound to the

the Observation of the fourth Commandment, and his Discourse of the higher Sense of the Christian Sabbath; yet (I wot) he was so good a Man, a Follower of *Christ*, and one that imitated his holy Apostles and the primitive Church, that he was no Sabbath-Breaker in Earth; but I am somewhat concerned to perceive the lofty Conceits of Quakers, that could not more likely to have said, we are obliged by the Commandment of God, the Promise of *Christ*, and the Example of Christians, to hallow a Sabbath, for the Honour of God and the Health of our Souls; but only make the following the Reason to keep the Sabbath, namely, because some time must be set apart to wait upon God, and for the Saints and Worshipers to rest from their bodily Labours; for Servants and Beasts to rest: And adds, as aforesaid, the primitive Christians is a Motive to Quakers to assemble on the first Day of the Week; in none of which Things, save the last, doth *Barclay* so much as pretend a Case of Conscience, but Convenience to keep the Sabbath-Day. But having put his Reasons together, he saith; "For these
" we find ourselves sufficiently moved,
" viz.

“ viz. to keep the first Day of the
 “ Week a Sabbath of Rest.” Where,
 after all, the last Appeal is left to the
 Motion of Quakers and their Wisdom,
 (God wot) for admirable high is the
 Spirit of Quakers in these last Days!
 But I acknowledge, when the first Day
 of the Week is duely and piously kept
 for the Sabbath of Rest, any other
 suitable Time may well and lawfully
 be added and imply’d for Christians to
 assemble together on moving Occasions,
 to pray, preach the Word, and to wor-
 ship God. But let it be consider’d in
 the first part, that we are obliged to
 walk in Obedience of the virtual Part
 of the Law of God, to keep his Com-
 mandments. Which Law is spiritual,
 and the Commandments holy, just, and
 good; which *Christ* came not to de-
 stroy but to fulfil. And as we stand
 obliged in regard to the Honour and O-
 bedience of God, to keep his Command-
 ments, so the virtual Part of the fourth,
 though not the moral, on the same Day
 of the Week which the Jews did; but
 notwithstanding the Change of a Day
 of the Week, from the seventh to the
 first, that doth not remove the Obliga-
 tion of our Obedience to worship God,
 and

m. vii. 12,
3. 14
Matt. v. 17.

and hallow a weekly Sabbath for his Honour and Service, and our own great Duty and Consolation; the same Causes for which the seventh Day was hallowed. The Change of the Sabbath was for some potent Reasons; the first Day of the Week was the Day of our Lord's Resurrection from the Dead; and it seems for that Reason to have been celebrated and set apart for the Christian Sabbath, by those who were Eye-witnesses of his Sufferings, Death, and Resurrection, in that they did eat and drink with him after he rose from the Dead. 2dly, Again, it seems meet that the Sabbath should be changed when the Ministry was changed, from the Jewish to the Christian Ministry; and that we should not keep the same Day for our Sabbath which they did for theirs; but the Change of the Day altereth not the Nature of a Sabbath, which God hath blessed and hallowed, and commanded his People to remember the Sabbath-Day to keep it holy. 3dly, Which though it be capable of being blessed or being holy, no otherwise than in a relative Sense, in respect of the holy Duties that be done upon it, and being hallowed and set apart for the
the

the Honour, Worship, and Service of God. Yet seeing God has promised a Blessing to them that love and obey his Commandments, and assured us in his holy Word he will rebuke and punish those that disobey the same. There is abundant Cause both in respect to our Obligation to obey and serve him, our unfeigned Love to him, and our fervent Hope to obtain a Blessing of him, on that Day, to hallow the Sabbath-Day, to keep it holy, for his Worship and Service, who hope to enjoy a Sabbath of eternal Rest in Heaven with God in the Life to come: Of which this Sabbath we are commanded to keep holy on Earth doth well presignify, and is a lively Representation of it; both in respect of the holy Exercise that we are now to perform on the Sabbath-Day to the Honour and Praise of God, and to build us up in Holiness here, who trust to enjoy Happiness hereafter. When our whole Life there will be nothing else but a Scene of eternal Rest, and of giving Thanks and Praises to him, to whose Honour and Service our Sabbath on Earth is celebrated. 4thly, As touching the Day, it is sufficient to command our Practice and Imitation, that we are assured

assured, by the true Record of Scripture, that the Apostles of *Christ* and primitive Christians kept the Sabbath on the first Day of the Week, on which they assembled together, to pray, preach the Word, to administer and receive the Lord's-Supper. It is most requisite that we, who should follow the Example of the Apostles of *Christ* in all things, should imitate them in that so special and chief a Duty. Which indeed Mr. *Barclay* did not deny, p. 235. And though he there asserts, the Quakers see no Ground in Scripture that either the Jewish Sabbath now continues (is saying nothing, we own it) or that the first Day of the Week is the Anti-type thereof, or the true Christian Sabbath, his Assertion there, is only Matter of Opinion, and proves nothing against the Reasons shewed to keep a Sabbath on the first Day of the Week. Neither his adding in the Person of Quakers, saying, We with *Calvin* do believe the Christian Sabbath to have a more spiritual Sense, is any thing but their Opinion, neither proves any thing against the conscientious Celebration of the Sabbath-Day, which hath the Sense I hath shewed. 5thly, Yet, not understanding
that

*Matt. xii. 11,
12.*

that we must keep the Sabbath, deny not to hinder the Actions, or Promotion of any special Good being done ; but as *Christ*, our Saviour, proveth and pronounceth we understand, it is lawful (and that we ought) to ~~be~~ good on the Sabbath-Day. Therefore we acknowledge, it ought to be done, and conclude, that Works of Necessity, Piety, Mercy, and Pity (which are the chief Things we need to do then) are both lawful and ought to be done on the Sabbath-Day, as well, and more of some of these, than is done on other Days. 6thly, And yet, it may appear, that there are some Times more suitable than all others, that for some valuable Causes and Reasons seem meet to be observed (tho' not commanded of God, or forbidden of him) whereon to celebrate his publick Worship ; such are the Festivals observed in the established Church of *England*, and it seems abundantly reasonable they should be so observed, for the Praise of God, and to edify the Church, to keep in Mind and Memory those signal Mercies shewed, and Works of Wonder wrought for her, at certain Times, and by such certain Persons in the Name of God, as be
modestly

modestly commemorated. It is a good Means to manifest our Thankfulness for the same Things made manifest to Human Understanding in time past, in visible Sight, and faithfully recorded by the Servants of God for our Use and Benefit, in suchwise by the good Providence of God, the holy Scriptures have been wonderfully preserved through so many Ages pure and uncorrupt, as a Rule for all Doctrine necessary to Salvation. The Law and the Prophets, the pure Words and Precepts of *Christ*, with the sacred Record of his Works and Miracles, the Acts and Writings of his holy Apostles. To be brief, it seems our Duty and Wisdom, to keep all such signal Mercies vouchsafed to the Church always in Remembrance, as St. *Peter* 2 Pet. i. 12, speaketh, we should always have such 13. 14. 15. Things, and should be thankful for the same Mercies specified. 7thly, And as touching Places which are liberally provided, dedicated and set apart for the Conveniency and Decency of Christians Worship, where much People may come together with most Comfort and Conveniency, to praise God, hear his Word, pray to him, and worship him publickly, commonly called Churches, because

the Congregations of Christians do frequently assemble themselves together at those Places prepared for that special Use; as it appears most meet they should do. And for any others to reject those Places now, where the Word of God is preached, and all things pertaining to the Worship of God done decently and in order, by Ministers duely attending upon their Callings and Duties; I say, for any others now to reject those Places, separate themselves, and meet together at other Places, without just Reason or Cause of Offence, seems to be a Practice full of Ignorance and Ill-humour, Self-conceit, but groundless of Reason. Though I do not deny the spiritual Worship of Christians, speaking in a general Sense of Worship, is not limited to Places or Times. Yet I judge it will be granted by the most discerning Men, for the Reasons express'd, that the Publick Worship of Christians may be celebrated at some Places more conveniently and decently than others. And that it is both godly and reasonable that they observe some Times more than others to celebrate the publick Worship of God.

I proceed to consider of some other Words of Mr. *Barclay's*, in the former Part of that his eleventh Proposition. Thus, " Yet, as to the outward Signification of Worship, in Prayers, Praises, or Preachings, we ought not to do it at our own Will, where and when we will, but where and when we are moved thereunto, by the stirring and secret Inspiration of God in our Hearts; which God heareth and accepteth of, and is never wanting to move us thereunto, when Need is, of which he himself is the alone proper Judge."

To this latter Part of the Assertion, which makes the first Period of Sense, and expresseth the said Manner of true Worship: Though the Words be somewhat plausible in the Substance; yet there seems to be a great Mistake in the Name, at least in the Manner of the Motion inciting Men to worship God acceptably, as appears more clearly by the common Practice of Quakers in their Duties of Worship, may help to understand the Words express'd better; and I shall endeavour to shew, by and by, when I handle the latter Part of the Words of that Proposition, and the

Mistake I conceive to be this, to say in the Quakers, that they will needs conceit, that all good Motions to pray, preach the Word, and worship God, are high Inspiration; which I judge to be their great Mistake, if happily they have such good Motions and Desires in a calm and well-digested Manner; for I conceive such Motions and Desires are not to be deemed high Inspiration, or immediate Revelation, seems apparent, because, though they do incite good Desires, move and stir up Piety in every good Man, before and when he prays, praises God, preaches his Word, and worships him: Yet, because they are always present with every good Christian, seldom or never wanting (unless some sudden Passion or Temptation unhappily disturb his Mind) when he should pray or worship God: Therefore, since such good inward Motions are ever apt to be present with good Christians at every suitable Time to pray and worship, and discharge a good Conscience of Duty to God, (I wot) they are more properly judged to be holy Desires, and good Desires of spiritual-minded Men, Fervency of Spirit, and the like, than Inspiration. Though
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I will not contend about the Name of these Motions and Desires to pray and worship God; but rather about the Manner how, and Times when we ought to perform Duty of Prayer and Worship, in a decent and godly Manner, at all proper Times and Opportunities. But the holy Scriptures were given by Inspiration of God, and by immediate Revelation of God to Prophets and Apostles, which we receive by mediate Revelation, which God revealed to them at first immediately; but we receive them mediately, and believe them by Faith; and seem neither to need or have immediate Revelation to receive those Truths, which God has provided we should know by mediate Revelation and believe by Faith, therefore, I judge, we have it not. Neither high Inspiration, as the Prophets and Apostles had, is as evident as the former, since we receive those Things mediately through their Hands, and believe them by Faith, which God inspired them to dictate at first, and deliver to his Church in the World; yet, I doubt not, we have a saving Knowledge by Faith, with mild and holy Suggestions and Suasions of the Holy Ghost in our Hearts, good
Motions

Motions to Duty and holy Desires, inciting to Fervency of Spirit with godly Practice and Conversation, and chiefly to Repentance, Humiliation, to pray, praise and worship God; and such Desires I conceive are apt to be present with pious Men at all Seasons, and incite them to worship God. And if any Man will call these Desires with good Measures of Grace, Faith and Illuminations, and the shedding out of the Love of God in our Hearts, secret Inspiration, I purpose not to contend with him about the Name of the Thing. But such high Inspiration as the Prophets and Apostles had to reveal the Will of God to Men, is certain they are not. But whosoever would read a large Discourse concerning immediate Revelation and Inspiration, let him read Mr. Bennet's Confutation of Quakerism, Page 1, to 110.

To the second Part of the Words of Mr. Barclay's eleventh Proposition.

“ All other Worship then, both Prayers,
 “ Praises, or Preachings, which Man
 “ sets about in his own Will, and at
 “ his own Appointment, which he can
 “ both begin and end at his Pleasure,
 “ do or leave undone as himself seeth
 “ meet,

“ meet, whether they be a prescribed
“ Form, as a Liturgy, &c. or Prayers
“ conceived extempore by the natural
“ Strength and Faculty of the Mind,
“ they are all but Superstitions, Will-
“ worship, and abominable Idolatry in
“ the Sight of God, which are now to
“ be denied and rejected, and separated
“ from in this Day of his spiritual a-
“ rising, &c.”

I answer, That Conceit, Mistake, and Temerity of Expression in those last Works quoted, seem to have been occasioned through that Imagination of Quakers (as intimated in the first Words) that no Worship even of Christians, can find Acceptance with God, but such as is immediately excited or stirred up by high Inspiration of God, or the holy Spirit; and in that the Quakers conceit, that all the good inward Motions they, or other Men, have to worship God, to pray, praise him, or preach his Word, are some high Inspiration, which seems to be a gross Mistake in them, which they will needs retain even against all apparent Proof and Reason, shewing the contrary, and that Conceit finds Room enough in their Hearts, who are grown so high-minded

mind on mere Tumour of Cogitation, that they are all, as the Prophets of old and the Apostles of *Christ*; and for want of a due Regard to, and high Esteem of the holy revealed Word. Not esteeming that the Principle and compleat Rule of Faith as they ought, but depend most upon their own Thoughts, and seek the Rule in themselves, which is their gross Error. Yet there is no other Way that I can imagine, to reprove that Error, and instruct the Persons in the Way to have a better Knowledge of themselves, but by the holy Scripture; and if that will not prevail with them, yet he that doth this will appear to be excusable, as having done that Duty in a right Method and Way of Truth. It was asserted in the first Division of the Works of that Proposition, that no Prayers, Praises, preachings, or Worship (to be understood) of Christians, was acceptable to God, but what is offered in the inward and immediate moving and drawing of his own Spirit. From thence it is advanced in the second Part to reject all Forms of Prayer and Worship, that Man begins and ends when he will, and is not secretly stirred up thereunto, by that manner

manner of Inspiration there meant. I did assent to the first Part, in a Sense, judging it to be agreeable to a right Knowledge of Christian Worship; such as the holy Scripture may be understood to teach and approve, with this Limitation, or upon this Condition, that what Mr. *Barclay* there terms secret Inspiration, be understood to be the Motions and Influence of ordinary good Measures of spiritual Grace, Faith, Love, holy Desires, Fervency of Spirit, in pious and illuminated Persons, qualifying them with fervent and pious Desires to pray, praise God, and preach his Word, *viz.* those who are rightly called and ordained for the Duty of the Ministry, and who attend duely upon that Calling, the like manner of pious Desires may incite others to Prayer to God, praise and worship him, at all seasonable Times and Moments, in a godly and well digested Manner. I say, with this Manner of Moderation, I suppose, the first Division of his Words in that Proposition to contain an agreeable Sense of the Truth and Understanding of that Matter, how Christians ought to be qualified to worship God, if he called such manner of good Motions in Chris-

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tians as these, secret Inspiration of the Spirit of God in our Hearts, with which the Holy Ghost, that blessed Comforter, is ready to supply the Hearts of all those Christians, in whom he dwells as in his own Temple, and also to sanctify them; for all such as those express'd, I suppose to be the good inward Motions and spiritual Desires of true Christians in this Age. This seems agreeable to the Scripture, and the good Experience of them who walk in Obedience and Love of the revealed Word and Gospel of *Christ*. But then, I conclude, many or all of these manner of inward Motions and Stirrings of the Spirit of God in the Hearts of Christians, are happily found in them who use prescribed Forms of Words, as a Liturgy, Prayers and Praises to God, why not? And therefore all Worship of faithful Christians which is offered to God in such manner of Desires as I have express'd, cannot be devoid of a right Manner of spiritual and secret Motions of God in their Hearts to excite them thereunto: Notwithstanding they use prescribed Forms of Prayer, Praises, and a Liturgy whereby to express the Desires of their Minds in Words to God, in a decent and laudable

able Manner. But what must all that be condemned for Will-worship, Superstition, and abominable Idolatry in the Sight of God, because it is offered in a prescribed Form of Words in Prayer and Praise to him? I trust it is nothing so, for the Reason I have intimated, and shall quickly enlarge and explain. For, first, if the Men that offer such Devotions to God in prescribed Forms, as a Liturgy, Prayers, and Praises, be faithful Men, who have also Hope and Charity inciting them to worship the true God in the Name of *Jesus Christ*, it will appear (and that I suppose, according to Mr. *Barclay's* Opinion of spiritual Gifts) that the Holy Ghost hath wrought some good Work of Grace in their Hearts, enlightened their Understandings to receive the Faith and make so good a Confession; in that he asserts, concerning the Words of St. *Paul*, 1 Cor. xii. 3. No Man can say, that *Jesus* is the Lord, but by the Holy Ghost. “The Apostles doth so much require the Holy Spirit in the things that belong to a Christian, that he positively avers we can not so much as affirm that *Jesus* is the Lord without it.” (*Bar. Apol.* p. 12.) If so, then according to his

own understanding of this Point, it will be no less evident, that the Holy Ghost doth still abide in the Hearts of all truly faithful Men, and is not wanting to move them at every needful Time to pray and offer acceptable Worship to God; except they are most unworthy Christians who have provoked him to loath and forsake them. And it would be very uncharitable to think ill of believing Men in general that love to pray to God. If then faithful Men, who pray to God, be moved by inward Grace and Motions of the Holy Ghost, so to do, it strongly argues that God will accept their Prayers which they offer to him, in Faith and Charity in their Hearts, in the best manner they can devise, if that be in a prescribed Form of Words and Liturgy, and grant their Petitions which they make according to his Will; because their Prayer is made of Faith and good Desires, and for all we know or may discern, according to good inward Motions of the Holy Ghost. Though the Words of *St. Paul* cited seem not rightly to be understood, that no Man at all can say that *Jesus* is the Lord but by the Holy Ghost: But that no spiritual Man can worthily

worthily profess the Faith, and do Miracles in the Name of *Jesus Christ*, but by the Holy Ghost. Therefore our Apostle maintains (both speaking of godly Mens spiritual Gifts, and godly Profession of Faith) no Man speaking by the Spirit of God calleth *Jesus* accursed; and that no Man can say that *Jesus* is the Lord but by the Holy ^{1 Cor. xii.} Ghost, *viz.* no such spiritual Man in that Age could say such thing and be established in the Faith but by the Holy Ghost. And yet furthermore, in this Age I conceive, that no Man constantly professing Faith in the Name of *Jesus Christ*, living piously and praying to the Father sincerely in his Name, can profess such Faith, make such Prayer, and continue in such Duty, but by Grace and Assistance of the Holy Ghost; and if so, then I say, it strongly argues that his Prayer shall find Acceptance with God. And this reasonable Conception and Argument will be yet more confirmed when we consider, that it is not promised in holy Scripture that the Holy Ghost shall dictate our Prayers for us, or for any Christians was it ever promised (that we know of) he should. But the Lord *Jesus* promised to the Apostles,

Apostles, he should teach them all things, and bring all things to their Remembrance whatsoever he had said unto them. In like manner St. *Paul* sheweth, that we know not what we should pray for as we ought (without his Light, Wisdom, Aid, and Assistance on that part.) But the Spirit maketh Intercession for us with Groanings that cannot be utter'd, and he helpeth our Infirmities. And by how many Ways and Means I shall not undertake to express; but it is not promised that he shall dictate our Prayers for us. And therefore, who may safely assert that he doth not give those secret Motions and Incitations to pray to God, and give them Desire and Wisdom how to pray, who do pray sincerely by a prescribed Form of Words and a Liturgy? By how many Ways and Means he helpeth our Infirmities, we cannot limit him, or define. Therefore (I wot) Mr. *Barclay's* Assertion therein aforesaid, That all the Prayers, Praises and Worship that Men offer to God, by a prescribed Form, as a Liturgy, or Prayers conceived extempore, are Will-worship, Superstition and abominable Idolatry in the Sight of God, will appear to be groundless Conjecture,

jecture, arising of an improbable Notion concerning Inspiration, but a rash Temerity, to assert he knew not what, of the Worship of believing Men, which they offer to God in Faith. But it is likely to conceive that Temerity of Quakers is derived of Conceit, that they have, and Men must expect high Inspiration, immediate Revelation, or some particular strong Impulses, every time they ought to pray to God, praise him, preach his Word, or worship him: Whereas nothing of any such unusual Motions of the Holy Spirit are any where in Scripture promised to be given us; neither are we bidden to stay for such Motions as those, or expect them before we begin to pray and worship God, will yet more evidently appear. And if he had not meant that all prescribed Forms, as a Liturgy, &c. or Prayers of Christians conceived extempore by the natural Strength and Faculty of the Mind (as he terms) had been all Will-worship, Superstitions, and abominable Idolatry in the Sight of God, he should have distinguished between Christians and Heathens, had he not meant it even of all Christians who frequently use Forms of Prayer in their Devotions. And how did he know
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but many of such Christians are faithful, fervent in Spirit, and have their Minds illuminated by the Holy Ghost, and are always prepared to pray and offer an acceptable Worship to God? Indeed it had been to no purpose to have directed his Discourse to Heathens, who were likely to hear or understand little or nothing of it: And moreover to observe him at his 182d and 183d Pages, he seems to give no Preference to the Prayers of Faith, more than the innocent Thinking of Heathens (if I may so term it) where he judges God will elect his Church, one of a City and two of a Family, and as well amongst Heathens as Christians. But I think I need not digress to shew more of his Meaning in his eleventh Proposition; but as I have intimated I proceed to shew more at large, That his condemning all such formal Devotion of Christians, as expressed, for Superstitions and abominable Idolatry, &c. is but rash Temerity; his Assertion not being grounded upon any Proof at all of the holy Scripture, therefore not to be regarded of any Man; no not of the Quakers themselves, who are at present deluded, with that and other spurious Assertions, causing them to continue a
perilous

perilous Dissention from Christians in the Protestant Church. And this I shall do by undeniable Evidence, as the plain true Sense of many Texts of holy Scripture. That all Christians instructed in the true Doctrine of his holy revealed Word, believe and obey it in their Lives and Conversations, call upon God in Prayer in the Name of *Jesus Christ*, are visibly baptized, have Faith in God, and confirm their Baptism by continuing in all Duties of Obedience to the Faith and love God; these Persons have many punctual Promises of *Jesus Christ*, his Apostles and Prophets, that they shall be saved. Which, doubtless, shall be made sure to them if they perform the Condition, continue in the Faith, repent, and walk in Obedience. Neither can it be denied, that all such faithful Men have received some good Measures of Grace, which if they continue to improve they will be sanctified and saved: And according to Mr. *Barclay's* Understanding of the Matter (*Bar. Apol. p. 12*) if no Man can say (believe and affirm in Sincerity of Heart) that *Jesus* is the Lord but by the Holy Ghost, then surely they have Grace and Assistance of him, who profess true

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Faith

Faith and walk in Obedience of it. And I shall not at all contradict but that is a true and reasonable Point of Doctrine to assert, believe and conclude; as I add, that every Man who hath unfeigned Faith in him, profess him before Men, and continue in Obedience of his Word: hath been assisted of the Holy Ghost, by ordinary Measures of Grace, Light, and Knowledge to proceed so far in the Way of Life. And so coming to *Christ*, even as a penitent Sinner, believing and repenting, he has sure Promise of him (as to the former complicated) to be accepted and to find

Matt. xi. 28. Rest; for saith the Lord, Come unto me all ye that labour, and are heavy laden, and I will give you Rest. And if he had also received some saving Light and Knowledge of the Holy Ghost, to bring him so far, no doubt when he prays to God according to his Will for more Grace and Strength to continue in that Way, and that by Assistance of the same holy Spirit, according to inward Motion, fervent Desire, and Zeal of Love in the best Manner he knoweth, or can devise to do, tho' by Help of, and according to Rule of a prescribed Form of Words and Liturgy; who can doubt but his

his Prayer shall find Acceptance with God? 2dly, The holy Scripture gives particular and absolute Directions to Christians to pray always, and not to faint. To pray without ceasing. To pray for one another. To continue in Prayer, and watch in the same with Thanksgiving. To continue instant in Prayer. To pray alway with all Prayer and Supplication in the Spirit, and to watch thereunto with all Perseverance, and Supplication for all Saints. And that whole Churches or Assemblies of Christians should pray without ceasing for any Person of their Societies under any Imprisonment, as of Persecution, any great or calamitous Distress, is well exemplified to us by the Apostles of *Christ* and primitive Christians, and known to have been attended with admirable good Success! That the sick Man ought to call for the Elders of the Church to pray over him, when he is least capacitated to pray for himself; and that he may have his Sins pardoned for which that Affliction was sent (if at least his Sins were the Cause of his then present Affliction) and that he may be comforted. To watch and pray in a most diligent manner in time of any great Trials, Troubles or Afflic-

Luke xviii. 1.

1 Thes. i. 17.

v. 25.

1 Cor. iv. 2.

Rom. xii. 12.

Eph. vi. 12.

Acts xii. 5.

James v. 14.

Matt. xxiv.

42.

tion, that we enter not into Tempta-
Matt. xxv. 13. tion, but may obtain Grace and Help
 of God to resist the Evil; the Lord
Mark xiii 33. *Jesus* himself exemplified to us, and
xiv. 38. enjoined to his Apostles when on
 Earth: Which, no doubt, is a Practice
 most needful and beneficial for us to
 imitate and follow in time of Trial most
 especially, and yet not neglect at any
 other Season. And that Man (to do
 right) must acknowledge, either that he
 hath not well read the holy Scripture,
 or not understood the Precepts and Di-
 rections therein enjoining the Duty to
 him, how and when to pray, and that
 often, or without ceasing, or he must
 say he regardeth not or believeth not
 those Directions to be right, or that he
 hath something extraordinary in his
 Eyes, who cannot see and understand
 that it is his religious Duty already en-
 joined to pray to God often, or without
 ceasing, at every suitable Opportunity
 in publick Duty, and in private, who
 also is well directed of *Christ*; to enter
 into his Closet, and when he hath shut
Matt. vi. 6. his Door, pray to his Father which is
 in secret and seeth in secret, and who
 shall reward him openly, saith the
 Lord: But *Christ* doth not bid him
 stay

stay for, or expect any extraordinary Impulse or Inspiration, again to tell him when to pray, but to do that Duty according to Command and Direction given of *Christ* already; faithfully believing he shall be heard and accepted, and shall be rewarded of God, and that openly; but I say, that Man must have some great Mote in his Eye, or Obstacle in his Mind, if he cannot see and understand, that upon religious and humble Desires, he is both allowed and encouraged to pray to God at any time of the Day, or Night, without expecting any extraordinary Impulse or Inspiration; for in all those Texts of Scripture pointed in my Margin there is no such thing promised, or in any other Text I know of. Neither are we any where in holy Scripture enjoined, or exhorted to wait for any thing more than ordinary good Measures of Grace and Assistance of his holy Spirit, for ordinary Duty, that I know of; and to have holy, humble, penitent, and religious Desires, with which to begin Prayer, or any religious Duty we are commanded to do, and shewed how to do it; as to pray without ceasing, with our best Capacities, seeking more Grace and Help

Luke xv. 18,
19.

Matt. vi. 9,
10, 11, 12,
13.

Luke xviii. 1.
ver. vii. 8.

Help of God, to have Faith, Knowledge of God, Hope, Charity, Humility, Patience, Meekness, and such other. Therefore we ought to believe the holy Word, and that we may happily pray and find Acceptance with God, having ordinary Measures of Grace and Capacities, when we have Faith and humble Desires. 3dly, Furthermore, to encourage us in so doing, our Saviour hath taught the Apostles and us, a prescribed Form of Prayer, and (I wot) it is a great Error and Mistake in them who do not use it in their Devotions, since our blessed Lord hath taught it us, and it is so incomparable suitable a Form of Words. 4thly, Again, he spake a Parable to this End, that Men ought always to pray and not to faint, signifying that they ought to pray without ceasing; not bidding them wait for particular Impulses or Inspiration at any particular Times, who ought to pray always and not to faint. Shewing, in the Close of that Parable, that God's own Elect do cry to him Day and Night, and that he will hear their Prayers and Supplications and avenge them, or ease them of those Enemies and Pains from which they want
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to be delivered, and which doth plainly shew that they must pray at many certain Times, Day and Night, as by a constant and continual Duty, or without ceasing. Which, indeed, argues, that God will hear them and grant their Petitions who continue to pray in Faith and Humility, but making no mention of those that wait for particular Impulses or Inspiration, being the only gifted Persons to be heard and find Acceptance with God when they pray; for he describes no such particular gifted Persons being heard of God and avenged in all his Directions to Christians how to pray. But, otherwise, he shews that *Mark iii. 23.* a lively Faith qualifies Men for Prayer, acceptable in his Sight; saying, Whatsoever Things ye desire when ye pray, *Matt. xxi. 22.* believe that ye receive them and ye shall have them. 5thly, And when he promised to send the Comforter, the Holy Ghost, to the Apostles to abide with them for ever, teach them all things, and bring all things to their Remembrance whatsoever he had said unto them; he did not restrain that holy Aid, *John xiv. 16, 17, & 26.* Assistance, and Teaching of the Holy Ghost, to be waited for, or known by particular Impulses of uncertain Times, but

but to abide with them for ever. 6thly, Agreeable hereunto, *St. Paul*, aforesaid, shewing that the Bodies of Christians are the Temple of the Holy Ghost, must be understood to abide in their Hearts continually, as ever preparing them to pray, and offer acceptable Praises and Worship to God. And, if so, as appears most agreeable to all the Words of Promise concerning him, then we are not to expect his Help and Aid in our Devotions as by Fits and Starts, or by sudden particular Impulses or Inspirations, now and then, as if he were afresh to descend from Heaven upon us every time we pray, praise God, preach his Word, or worship him, and then at every such time tell us what to say (as the Quakers seem to understand both by their Writings and Method of Worship in their Meetings) but to have that Comforter with us for ever ; continually abiding with us, and helping our Infirmities. Since the Lord promiseth he shall abide with Christians for ever. And I conceive he abideth with all the Faithful for ever, and is ready to teach them whatsoever the Lord *Jesus* hath said in his Word ; but I do not conceive he doth inspire all or
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Rom. viii. 26.

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1 Cor. xiii. 1,
2, 3, 4, 7, 8,
& 13.

these Graces procure Salvation before all extraordinary spiritual Gifts, as *St. Paul* is very punctual and proves at large; doubtless, they no less prepare a Christian, endued therewith, for acceptable Prayer and Worship, and every Duty required of him to do in the Service of God in this Life, in his own proper and particular calling in the Church: Since they prepare him to be sanctified and saved in the Life to come. And that all other spiritual Gifts, Qualifications and Utterance whatsoever without Charity are nothing worth; they can neither make a Man any thing that is good, or procure Salvation for him. 9thly, And yet again, the same Apostle directs Christians on what Reasons and Motives to make their Prayers and Supplications to God, for the general Good of the whole Church Militant, and for the quiet and peaceable Conduct of Common-wealths, and some particular Persons of most eminent Duties therein, especially, he seems rather to shew, or best to be understood, that they shall have need of, or may do well to use suitable Forms of Words wherein to make Prayers and Supplications in a decent and godly Order than otherwise.

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Yet I do not doubt, but our Apostle supposed such Christians might have received of God and the Spirit, some good Measures of Grace and suitable Capacities to utter sensible Words in Prayer, and to have Assistance of the Holy Ghost to help their Infirmities. Yet he directs such Christians for whom to pray, as for some particular Degrees of Men first of all, and then for the rest: Which is in some sort to prescribe a Form and Manner to them how to do it, though not the Words they must speak; where he saith, I exhort therefore, that first of all, Supplications, Prayers, Intercessions, and giving of Thanks be made for all Men; for Kings^{3, 4} and for all that are in Authority, that we may lead a quiet and peaceable Life, in all Godliness and Honesty. For this is good and acceptable in the Sight of God our Saviour: Who will have all Men to be saved and come to the Knowledge of the Truth. There our Apostle gives that special Direction to Christians in *Timothy*, for what Persons, and upon what Motives, and for what Reasons they must pray, and wills them to pray in that manner for such, without leaving any Reserve of the Matter

expres'd unresolved, or any Appeal to secret Inspiration or sudden Impulses in the Persons to pray and make Supplications, as unto a more perfect Rule ; for whom and when to do that Duty : Or did he intimate that Christians should be chiefly directed therein by secret Inspiration, in those whom he enjoined to pray in that manner ; which signifies that *St. Paul* did not suppose they were to expect such Inspirations or sudden Impulses of the Holy Ghost, as to prescribe a Method unto them most suitable to use, or dictate Words unto them exactly what to say ; but that rather his Aid should be to supply them with holy and fervent Desires to pray and help their Infirmities, as has been said. 10thly, The like may be judged of this Matter concerning the preaching the Word, especially, since the revealed Word is the Rule of Doctrine, and the Substance of Truth to preach. Therefore, I conclude, *Mr. Barclay's* rash condemning all Forms of Prayer and Liturgies prescribed of Christians, and such as they use, for Superstition and abominable Idolatry, &c. is quite groundless of Scripture Proof to defend his Assertion. For the contrary full well appears by the Form
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of Prayer which *Christ* hath taught, and the Direction of *St. Paul*, just express'd, seems plainly to tolerate a right Form of Words in Prayers and Supplications, and may be judged to signify they are best to be used in a suitable Form. That right Words of Prayer and Praise may be offered to God with good Acceptance in his Sight, when they be the Result of these saving Graces, Faith, Hope, Charity, aforesaid, in the Hearts of Christians. And Mr. *Barclay's* Sentence against all Forms of Prayer and Liturgies is groundless Reproach, and a profane Conjecture conceived in Quakers by gross Mistake and Delusion, whilst they imagine Christians are to expect high Inspiration of the Holy Ghost every time they pray, preach the Word, or worship God, or some sudden Impulses or immediate Revelation. I think the contrary appears by the holy Scriptures lately cited: Yet I am far from denying any of the divine Help and Aid of the Holy Ghost in Prayer, or Duty, which the holy Scripture bespeaks him to afford Christians. 11thly, And if we consider the Manner of religious Practice of the Saints of old, and their Motions of God, and the Holy Spirit,

Spirit thereunto; they appear to have been orderly and well digested, and they worshipped God at proper and set times every Day. *Daniel*, the Prophet, when *Dan. vi. 10.* he knew that the Writing was signed against him, he went into his House and kneeled down upon his Knees three Times a Day, and prayed and gave Thanks before his God, as he did at other times. King *David*, in like manner, designed and promised to pray and worship God at set times of the Day. *Pf. lv. 1617.* In the Morning, and Evening, and at Noon-day; and so he did, and God heard him and blessed him. Again he proposed and said seven Times a Day *Pf. cxix. 164.* will I praise thee, because of thy righteous Judgments. And I cannot conceive that those holy Prophets had particular Inspirations or sudden Impulses every time they prayed, praised, and worshipped God; tho' at some times they had, but often were moved, and alway willing to worship God, and did it in Fervency of Spirit, by the ordinary good Motions and Suasions of his Holy Spirit, daily in an usual and regular *Luke ii. 36, 37.* Order. So *Anna*, the Prophetess, an aged godly Person, is said, not to have departed from the Temple (but as a constant

constant, continued, and regular Performance of Duty at all suitable Times of Prayer) to have served God with Fastings and Prayer Night and Day. It needeth not to be doubted she served God at every appointed Hour of Prayer in the Temple, and more frequently than most others did : Yet it is reasonable to think, that many others served God in those Days in a like manner as those Prophets, and as she did, though not so specified in the holy Scripture. By all which Examples it seems abundantly evident, that they did not wait for, or expect sudden Impulses of the Spirit to incite them to worship God, but did it by common good Measures of Grace, his still Motions and Suasions ; and yet who will imagine, or assert, their Prayers or Worship was not acceptable to God, whom the holy Scripture bespeaks to have served him faithfully ? Neither do I imagine we need to doubt, on the other hand, but all such Persons had always religious Desires in their Hearts to serve God, pray to him, praise and worship him : And it may well be judged, that those Desires were more fervent at some times than others, though I am supposing they

they were incited by ordinary good Measures of Grace, Wisdom, Faith, the Love of God, and spiritual Motions and Helps to their Infirmities ; to walk religiously in the Fear of God, in the Ages in which they lived. All such good Helps and Graces have Christians now in this Age, to walk religiously, serve and worship God in the Name of *Jesus Christ* our Lord. Yet not immediate Revelation, or Inspiration, as those said Prophets had at some other times, I must conclude. 12thly, I shall enlarge a little, concerning those Words of Mr. *Barclay* in his eleventh Proposition, last cited and reprov'd. And first, Concerning Will-worship. It may be, that some of that may be acceptable to God and other not so. But 1st. The mere natural Man ; it was acknowledged at first, that he of himself cannot turn and prepare himself, by his own natural Strength to Faith and Calling upon God, without the Grace of God preventing him, turning and helping him. Neither can his carnal Will conceive, offer, or perform acceptable Worship to God ; but notwithstanding this, when the Grace of God hath wrought effectually with him, converted his Heart, and he hath believed

lieved the Word of God, received the Faith of *Christ*, professed him before Men, come to his Ordinances, and is become spiritually minded, a Lover of God and a Christian. Then he may doubtless conceive such holy and spiritual Desires and Intentions by the Influences of his holy Spirit and Grace, as may render both the Bent of his Will, his Mind, and his Thoughts, and his Worship too acceptable to God; for to *Rom. viii. 6.* be carnally minded is Death, but to be spiritually minded is Life and Peace: Therefore, before Mr. *Barclay* had pronounced against all Will-worship in general so rashly, I wot, it had been proper for him, to have distinguished in some true Method, between the Wills of Believers and Unbelievers, and between spiritual and carnal-minded Men. But though he handles something of the Difference of Mens Wills in this Argument, (p. 237) that is mostly done according to Conceit of the imagined Light within, which Opinion is already reprov'd, and will be again. And in as much as he pronounces rashly, that all prescribed Forms of Prayers, Praises, or a Liturgy, or other Prayers conceived extempore, &c. with his unexplained Words following,

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lowing, he seems to allow no Worship to be acceptable to God, but what is immediately stirred up by high Inspiration, I wot, I have abundantly shewed he was grossly mistaken. But as touching secret and holy Desires, Influences of Grace, secret Motions, and Suasions of the Holy Ghost in Christians, inciting them to all Fervency of Spirit to pray and worship God, I have proved they are ever present, and intent in good and faithful Men. 13thly, As touching abominable Idolatry, of which he made mention, or rashly prated, and seems to charge most Christians with it; that may be reduced into two sorts: The first, to make an Idol of something or other, or some Name or other, as Heathens did, and to worship it instead of the true and living God, that Practice we rightly call abominable Idolatry. But of that no Christian is guilty who believes in *Jesus Christ*, prays to God the Father in his Name, and believes there is an Holy Ghost to believe in, and to sanctify him. The second sort of Idolatry is that which any Christian may be charged with, who worships the true God in any superstitious or false Way. And how many
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soever have been, or be such in the Church of *Rome*, I cannot tell, yet I assert and prove there be many in the Protestant Church, who be not guilty of that second Sort of Idolatry: Tho' I cannot promise whether there may not unhappily be many insincere Worshipers, profane Men and Hypocrites amongst them. But I have mentioned that *Christ* has promised to save the Faithful, who believe, are baptised, and continue in Obedience of his Word to the End. So has he taught them a Form of Prayer, whereby to call upon God the Father; which to use and pray in those Words faithfully and sincerely in love to God and Charity to Men, doubtless they cannot do amiss, so as to be Idolaters, when moved of the Holy Ghost so to pray. I have shewed that we are enjoined by many Texts of holy Scripture to pray often, or to pray without ceasing, absolutely, as with the best Capacities we have, though but ordinary Measures of Grace and Virtues; and have Promise of *Christ* to be accepted, or receive whatsoever is good and needful for us, if we ask them faithfully in Prayer; but no where in all those Texts are we enjoined to have, or exhorted to

wait for Inspiration before we begin our Prayers, Praise, Preaching or Worship. It seems well proved and meet to conclude, that our Prayer and Worship shall find Acceptance with God without such Inspiration as Mr. *Barclay* meant : For, except he meant, or could prove, That every good and holy Desire and Motion to pray, praise God, and worship him, every humble and penitent Man's Petition, every obsequious obedient Purpose to conform to the Precepts and Exhortations in Scripture to pray accordingly with Fervency of Spirit in believing Men, to be Inspiration. I say, except he meant all such manner of inward Motions as these in Christians, be wrought by the secret Inspiration of God in their Hearts ; the Stress of his Voice in that Proposition seems improbable and not rightly grounded ; if he meant all those manner of Motions to be wrought by secret Inspiration, I shall not disallow his Meaning to be right, but only his Temerity, or groundless Reproach, in which he seems to charge Christians with abominable Idolatry for making their Prayers to God in a prescribed Form of Words, as a Liturgy, &c. though offered in Faith to the true
and

and living God in the Name of *Jesus Christ*. For a Part of those Prayers of Christians are generally offered up in the Words which the Lord himself hath taught us. Again, I have proved, that *St. Paul* seems plainly to have enjoined us absolutely to make Prayers and Supplications, for such and so many eminent Persons, and for all Men, that either we must use some suitable prescribed Form of Words to do that Duty decently, or else every one that prays must express his Prayer in extempore Words of his own composing; both which, are alike condemned for Superstition and Idolatry in *Barclay's* Temerity of Expression.

But I think I have shewed sufficient Grounds of Proof against his Folly. And in respect to the Difference of Opinions, I thought myself obliged to stay longer upon this than most other Parts of Doctrine, because of the fatal Mischiefs it seems to do the Quakers deluded with it and misled; that they are quite unprepared for religious Society with other Christians, hinder'd from good Instructions, and kept in Darkness all the Days of their Lives: For what so greatly hindereth Quakers
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from religious Duties and Society with other Christians as those mistaken Notions of Inspiration? whilst they conceit they ought to be highly inspired before they begin any religious Duty. Therefore, if they come amongst others with whom they are in Charity, yet they may not join with them in Prayer or Worship, for fear of doing amiss, they are so fast bound in that Conceit, as in a strong Prison that they cannot get forth, whilst they think that other Christians Worship, who begin and end in some suitable Form of Words, written in a Book or conceived by Heart, is Superstition and Idolatry, therefore they will not join with them. Therefore the Quaker, fast bound in that improbable Conceit, stands separate, like a Stock or Stone, or some irrational Creature, when a Minister kneels down to pray with a sick Man, or upon the like Occasion (to give an Instance) and does not join with him, because he does not judge the Minister is inspired to pray on such an Occasion; neither feels he himself inspired to join with him in such necessary Duty. Neither doth he suppose that the Minister's Prayers, therefore, are available or acceptable to
God.

God. See the evil Fruits of that Infidel's Conceits: For, behold, St. *James* saith, the Prayer of Faith shall save the Sick, and the Lord shall raise him up, and *James* v. 15, if he hath committed Sins (that were^{16.} the Cause of his Sickneſs) they ſhall be forgiven him. And, again, he ſaith, The effectual fervent Prayer of a righteous Man availeth much. He doth not ſay the effectual fervent Prayer of an inspired Man, but of a righteous Man, availeth much; which ſtrongly argues that the faithful Man is not required to be highly inspired when he prays to God, and his Prayer availeth, even much, but to be a righteous Man, and that his Prayer be fervent and effectual. Yet the Quaker, conceited of his high Inspiration betimes, will not join with others in the reverend and decent Worſhip of God, whereby a Man's inward Thoughts and Deſires are commonly manifeſt by his outward Words and Geſtures of Body; but he will not uncover his Head for the Glory of God that made him, bend his Knee, or ſpeak, or pray to God in Unity and Conformity with other Chriſtians, but ſtands aſar off, as one nothing concerned, when in a Society with others;
ſeems

seems greatly deluded with groundless Imagination that their Worship is Superstition, because it is not offer'd of some sudden Impulse or extraordinary Inspiration; so he desists from the religious Society of faithful Men, and instead of being instant in Prayer and Worship, he becomes unactive in most Duties of that kind, and is rather profane in the whole Course of his Life; yet holden with a Conceit, that he is a spiritual and an holy Man. Thus having handled, and (I wot) explained the Sense of Mr. *Barclay's* eleventh Proposition, I judge it is not much material to trace the whole Argument, which is a huge Commendation of Quakers Worship, and that at silent Meetings especially; enlarged with much Reflection upon the more accountable Worship of other Christians; but I suppose the ingenious Reader would blame me for being too tedious, if I had leisure enough, in this manner to reprove every Point I could in the whole Argument. Therefore I will omit to recriminate his Reflection upon others, and to meddle much with controverted Points, in the Substance, and confine myself to a few Points to discourse of, in the following Pages, concerning

cerning silent Worship, which I judge is unaccountably too much commended of him. Yet I allow his Words to be rightly placed and reasonable at his 232d Page, concerning his rejecting the Popish Mass, the Adoration of Saints and Angels, the Veneration of Reliques, the Visitation of Sepulchres, and all other superstitious Ceremonies, and endless Pilgrimages of the Romish Synagogue. “ All which (saith Mr. *Barclay*) may suffice to evince the Protestants that Antichrist hath wrought more in corrupting Worship than in any other Part of the Christian Religion, and so concerns them narrowly to consider whether they have made a clear and perfect Reformation as to which stands the Controversy between them and us.”

I answer, those Words of his first Section in his Argument quoted, I do not at all disallow, since he acknowledges that both Protestants and Quakers have rejected the superstitious Idolatries of the Church of *Rome*. Yet he intimates, it still concerns the Protestants to consider, whether they have made a clear and perfect Reformation, which he seems to imply in his following, they

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have

have not ; yet I hope they have : I only admit of his Caution to be good, and for Brevity, forbear to reprove his Reflection. Therefore the Dispute between us in this Matter, is to perceive whether the Protestants or Quakers be most nearly in the right according to the Direction of the holy Scriptures. But this is the Business of this whole Essay, and perchance of more Arguments. I only shall signify here, that the Quaker's Worship, and that especially of silent Meetings, (most of all commended in *Barclay*) seems to have no Toleration from holy Scripture, either by Words, Works, or Examples thereof. In his 233d Page he saith, one *Arnoldus* rages against his eleventh Proposition, which I also have lately reprov'd of base Reproach against Christians for Superstition and idolatrous Worship, who do not appear guilty of it, or to deserve his Reproach. And that *Arnoldus* had asserted, that according to the Stress of that Proposition he charged many Old-Testament Saints with Idolatry. And indeed no less have I proved touching the Sense of his groundless Charge. And therefore in vain doth Mr. *Barclay* endeavour to re-
criminate

criminate *Arnoldus* by mentioning some Parts of the Old-Testament Saints Worship, which was only lawful and allowable for that time, to be compared with the Worship of Christians now ; which Part of Worship (doubtless) *Arnoldus* did not mean. But see, in his 237th page, *Barclay* highly commending Quakers Worship for the most pure, spiritual, glorious, &c. gives it out upon Proof of his own Experience ; which Judgment of his, I have proved to be very insufficient in other Points. And yet I will not grant that his certain Experience, and his own formed Reason is good in this Part, except any Man can first prove that the Capacities of Men perfectly dumb (that can only hang down their Heads and make some Groaning or unintelligible Tones) be more suitable to worship God, preach his Word, pray to him, and praise him in Psalms, and Hymns, and spiritual Songs, singing with Grace in their Hearts to the Lord, and so edify one Coll. iii. 16. another, better than those that can speak in this manner, and worship God in all parts of Duty necessary, and enjoined to Christians wherein and whereby to serve God ; but except any Man can first

P p 2

prove

prove the thing proposed, I will not allow or grant that the silent Worship of Quakers is the most excellent Worship of Christians, or most acceptable or pleasing to God: For, I judge, that God hath created our Tongues for some special Uses, and I cannot tell of any better than to pray to God, speak Truth, preach his Word and praise him therewith. And that dumb Men are most fit to worship God (I wot) will never be proved, or that Silence in his Worship is preferable to right Words. But I will seek for some Proof in holy Scripture to decide this Controversy. But see Mr. *Barclay* asserts, *ibid.* page 237, that that commended silent Worship cannot be performed “till a Man lays
 “down his own Wisdom and Will so
 “as to be content to be thoroughly subject to God.” I answer, no wise Man will deny his Reason in that much; but then he enlarges: “There-
 “fore it was not preached, nor can be
 “practised, but by such as find no outward Ceremony, no Observation, no
 “Words, yea not the best and purest
 “Words, even the Words of Scripture,
 “able to satisfy their weary and afflicted
 “Souls; because where all these may
 “be

“ be the Life, Power, and Virtue which
 “ make such things effectual, may
 “ be wanting.” I answer; it seems no
 marvel to me, if such silent Worship-
 pers as these be deluded, how pure to-
 ever they imagine themselves to be,
 when they have so far put themselves
 out of God’s appointed Way for them
 to walk in, as to despise his Word and
 Means to edify and save them, to thrust
 the holy revealed Scriptures out of their
 (Pagan-like) Assemblies, as not being
 pure and spiritual enough to feed upon
 and satisfy their afflicted Souls; but seek
 for something purer. Since with his
 outward Word and Promise of Life, his *John* xiv. 15;
 holy Spirit, and the Means of Life are ^{26.}
 also afforded. Besides, the Lord *Jesus*
 saith, The Words that I have spoken *xv.* 26.
 unto you, they are Spirit and they are
 Life. But those that put his Words a- *xvi.* 7.
 way from them and wait for another
 Word, seem to wait another Gospel,
 and give *Satan* much Power and Op- *John* vi. 53.
 portunity to afflict their Souls; and
 tempt them to desire they know not
 what; abuse them with Error and De-
 lusion, and make them prefer their im-
 potent Silence and groundless Conceits *Gal.* i. 2.
 of Goodness, Power, and spiritual Wis-
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dom to his holy Word, given to be the spiritual Food of their present Life and Soul ; by which Man shall live (saith the Lord) and not by Bread alone. But wherein the Quakers want something more efficacious to satisfy their weary and afflicted Souls, they seem not to believe, or have forgotten, that the Word of God was revealed and given for that Purpose ; but, nevertheless, it is attended with the Grace and Assistance of his holy Spirit in those that believe and receive it gladly. And the Words of holy Scripture are Words of the Holy Ghost, since holy Men of God spake them as they were moved by the Holy Ghost. And all Scripture is given by Inspiration of God. Then we must judge, that God speaketh to us thereby ; and those that wait upon God, and want Food for their Souls, must come to that and be refreshed, since it is the common Provision he hath made for them ; but those that despise it, it is no marvel if their Meetings have much of Silence in them, whose Souls reject his Word and wander in Infidelity. Oh perilous Practice ! For his Word is the Promise of Life to the Faithful, and given to satisfy and feed their Souls with

Matt. iv. 4.

Deu. viii. 3.

2 Pet. i. 21.

2 Tim. iii. 16.

17.

Mark xvi. 16.

John iii. 17.

18, 19 20.

with Hope, and nourish their Desires *Matt. xi. 28.* after God and Holiness. It is a Promise to ease the Afflictions of penitent Persons; but Mr. *Barclay* asserts, "Where the Word is, the Virtue and Life may be wanting." But, I answer, where the Word and Promise is, if there be Faith in the Persons, doubtless the Life and Virtue will be present also; yea, it is designed to convey the Life and Virtue to all them that gladly receive it, and where then is the Want of Food to the Souls of the Weary and Afflicted, but where there is Want of Faith to receive it gladly? or where there is an evil Disease of Loathing to reject it, as the most sickly Stomachs do the best of Food designed for Nourishment? And it seems to me therefore, that the Silence in Quaker's Worship, or having nothing in readiness, suitable to speak, is caused by Infidelity and bad Esteem of the revealed Word, as though it were not spiritual and lively enough to refresh their Souls, and teach them their Duty in the Way to Life. Then it is (I suppose) that they set themselves in the Way of Temptation, and begin to listen to, and embrace Delusion. 2dly, Let it be observed, that the

the Scripture Proofs which Mr. *Barclay* cites and points as seeming to favour their silent Meetings, such as denote and speak of the Silence of some Saints in time of Mourning and Affliction, and of some Prophets on particular Duties of Watching unto Prayer and to Prophecy, and others to a godly Life, are all to be understood of Duties and Things much different from the Quakers Sense of applying them, to signify a common Practice of silent Waiting upon God at the times of publick Worship. Let the Reader perceive the true Sense of them to be read in Scripture, the which I have pointed, and he will find it so. See in his 243d Page. *Pf.* xxvii. 14. xxxvii. 7, 34. *Prov.* xx. 22. *Isai.* xxx. 18. *Hof.* xii. 6. *Zach.* iii. 3. *Matt.* xxiv 42. xxv. 13. xxvi. 41. *Mark* xiii. 33, 35. *Luke* xxi. 36. *Acts* i. 4. xx. 31. *1 Cor.* xvi. 13. *Col.* iv. 2. *1 Thes.* v. 6. *2 Tim.* iv. 5. *1 Pet.* iv. 7. *Pf.* xxv. 3. xxxvii. 9. lxix. 7. *Isai.* xl. 31. *Lam.* iii. 25, 26. Which indeed are a large Collection of Texts, but most or all bear another Sense than the Quaker designed to maintain by them. And it seems not right for them to cite the Scripture to polish that Doctrine

trine which they go to teach without the Scripture. Those in the *Psalms*, in the *Proverbs*, and *Isaiah*, and the lesser Prophets, and in the *Lamentations* of *Jeremiah* do signify both in the Substance and in the Particulars, that Men should wait upon the Lord by a religious, patient, and upright Life and Conversation, keeping his Commandments, and not to slide out of his Path of Holiness, in Opposition to all ungodly Practice. Not signifying they must wait on the Lord to have immediate Revelation or Prophecy shed out upon them, to teach them their ordinary religious Duty, who have his revealed Word to direct them in that; therefore those Texts of Scripture seem to have no more Relation to a silent Meeting of Quakers or other Christians assembled to worship God, than to other Conversation, to live a godly Life, (as any discerning Person may perceive) therefore they are inserted in Mr. *Barclay's* Argument, in a Sense they will not bear, nor maintain, farther than to incite Men to Faith, Patience, and to wait upon God by a meek and pious Conversation. Those in the New Testament, the Words of *Christ*, and his Apostles, do most generally command

us to watch and be ready always for the Coming of the Lord to judge the World, that we be not unprepared or unready for such a Day: And also some of those Words of *Christ* were immediately applied to the Disciples then with him, that they should watch at that Hour, and be ready to resist the Temptation of that Day, to stand and not be overcome with it, or slide from the Faith, or deny or forsake him their Lord and Master. Those of his Apostles are so many special Admonitions, and a Doctrine to all Christians in general, to watch and pray, and resist Temptation, and prepare for such a Day as was just now express'd, of the Lord's Coming to judge the World; or, in a nearer Sense, that it be every particular Man's Care to prepare for his Departure hence out of the Body, to live a godly and watchful Life, that he may die a happy Death in the Lord *Jesus*; and have no more Relation to silent Meetings than other Practice (if any at all) that all should be godly in all their Lives and Conversations. And, indeed, I conceive that those Meetings be little conformable to any of those Precepts of *Christ* and his Apostles: Which generally give

a Command to pray actually, and call upon God for Pardon of Sin, Help, Mercy, and Grace ; which is not at all practised in a silent Meeting of Quakers, if at least it be in any degree practised according to the true Sense of the Words in the Gospel in their other Meetings, or Duties of Religion, and Practice. And that is all the Substance of Proof in Scripture *Robert Barclay* proposed, added to his Reasoning and to his own certain Experience, to commend silent Meetings ; all of which, in my Opinion, is not any Proof at all of their Excellency or regular Practice, but much more against them ; since those Texts of Scripture in the New Testament, with an unanimous Voice, do teach that Christians ought to speak, or actually to pray, not only in Mind and Thoughts, but also in Words, especially in publick, to be understood of others. And also since the primitive Christians, who first learned of *Christ*, and his Apostles, give us no such Example of religious Practice, as is the sitting of silent Meetings, without either Preaching, Prayer, or Thanksgiving to God, and then calling that, the most pure Worship. 3dly, Again, he pretends, page 249, That
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“ the Excellency of that silent waiting
“ upon God doth appear, in that it is
“ impossible for the Enemy, *viz.* the
“ Devil, to counterfeit it, so as for any
“ Soul to be deceived or deluded by
“ him in the Exercise thereof.” I answer, I confess, if that Pretence were probable to be Truth, or grounded upon Truth, it would be a chief Excellency to compleat that Silent-thinking-worship to be the most excellent of all Worship; but (I wot) when this is examined it will appear as groundless and bare an Assertion, to deceive the Heart of the Simple, as were any of the former. For, if we do but once consider, that there were dumb Devils that possessed some Persons when our Saviour was upon Earth, we must conclude that these Devils are still in being, and ready to possess the Persons or delude the Spirits of others if the Lord permit them to do so. And do we not read, that Satan had filled the Heart of *Ananias*, and *Saphira* his Wife, to lie and counterfeit, to withhold back a Part of that which they had given afore, for the best Uses, to the Church? And was not that Deceit first conceived in their Hearts by means of the Delusion of Satan

Satan in Silence, and then between *Acts v. 3, 4.* themselves before they lied to St. *Peter* openly and were found out, and rebuked by the Holy Ghost, in that Apostle? And do not Men act the most fly and subtle Villanies most often in Silence, without a Word spoken? Yea, cozen, cheat, steal, deceive, commit Adultery, strike and kill Men in the worst Manner of all without a Word spoken? And is not the Mischief always conceived in their Hearts, and that by the most subtle Deceit and Delusion of Satan before it be brought forth? If it be answer'd, those are not Acts of religious Worship holden in the Name of the Lord, as are religious Assemblies; I answer, Acts of religious Worship, holden in the Name of the Lord, are not truly what they pretend to be, except the Men who hold them, honour and praise the Lord thereby, and edify some in his Church. And how can they do this who neither preach his Word, pray to him, nor praise him, but are altogether silent at ~~all~~ ^{such} times? And though such Assemblies be holden in the Name of the Lord, being not such as they ought to be, when he is not glorified and his Church edified thereby, but

but some part of that his mystical Body divided and deceived in themselves, it will but only appear to do much Hurt, and illustrate the Truth of one Saying the more. *Incipit omne malum, in nomine Domini.* And it is certain, the worst of Deceits, and most subtle Craftiness, is often transacted in the Name and Pretence of some Duty of Religion to cloak it: Examples would be too numerous to insert here. And this is all the Matter to make appear in this Point, that whatever Deceit and Guile there be in any such Acts of pretended true Worship; yea, if much Delusion, it is first conceived by the crafty Wili-ness of Satan in the Hearts of Men before it be brought forth by Words or Actions: The very Conceptions of all Mischiefs are begun in silent thinking; not in Words. And what will ye say if the Quakers be most deceived with that kind of evil Spirits that are dumb at silent Meetings? For I cannot prove the contrary but they may be so, who are too self-conceited, phantastical, and lacking of Charity to conform, and join with faithful Men in proper and accountable Acts of religious Worship, and come into the Assemblies of Christians,

tians, to hear the revealed Word of God read and preached, where his publick Worship is decently celebrated, and his holy Name is invoked in Prayer, praised and magnified, and where Supplications are made to God in the Name of *Jesus Christ*. And who can with any Shew of Reason or Charity contradict, but many in our Assemblies do worship God in Sincerity of Heart? But the Quaker will have all his Worship to be immediately inspired (as he conceits) though a Word be not spoken, and then he thinks all is spiritual and pure within. Alas! alas! For we read in the Gospel, that *Jesus Christ* was casting out a Devil, and it was dumb; and it Luke xi. 14. came to pass that when the Devil was gone out, the Dumb spake, and the People wonder'd. Now, is it not very evident by this one single Example, if there be no more such in the Gospel, that if God permit for their Unbelief and Frowardness to hear his revealed Word, a dumb evil Spirit may possess, abuse with Deceit, delude, or afflict with panick Fears, or Doubts, any one or more Persons as much in Silence (or make them become silent) as by Words? Surely that one Example express'd

press'd makes it evident: Or may not God suffer other Devils, for the like Offence of People, to delude other Souls in like manner? And do they not seem most endangered to be deluded in that manner (if at least they do not delude themselves) who are too unbelieving, proud of Heart, and self-conceited to pray, to preach and praise God in the Language, and by the Rule and Direction of holy Scripture, but wait to find something better in themselves to preach or speak? But let me now demand of the Quakers, was not the spiritual Power of *Christ* always resident in him? But whether more exerted and diffused for the Good of Men, and Glory of God, when he spake and cast out Devils, or when he kept silence? He will, doubtless, answer me, when he spake for not one of all those Miracles of Healing, Converting, and Saving Men that we read of *Christ*, or his Apostles, to have done, to deliver Men and Women from the Power of Darkness, viz. of Satan, from Ignorance, Delusion, or Unbelief, were ever done in silence but by means of audible Words. And what if I conclude, for I think the Proof will appear to be strong, that where
ever,

ever, and in whomsoever the Spirit and Grace of *Christ* is, inciting Men to preach, pray, praise God, and edify Hearers? it will ever appear to have been done by means of audible and intelligible Words, not in silence? I conceive that none ever did know Miracle done, or Church edified, but by means of Words; neither did the Lord *Jesus*, when on Earth, convert and edify Men without Words, that we can prove (however Men cannot;) because, that though his divine Power was ever resident in him, yet his prophetic Office was exerted and his Grace diffused when he spake to instruct and edify his Church: So neither have we any Example of any of his Servants having done Miracles in his Name to edify the Church without Words; for (I wot) none ever pretended to do such thing without Words till some Quakers of late Ages; and I think of late Delusion too. For, let us hear what *St. Paul* saith in this Matter, how Men must be qualified to edify the Church. Follow after Charity, and desire spiritual Gifts, but rather that ye may prophecy. For he that speaketh in an unknown Tongue, speaketh not unto Men but unto God;

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for no Man understandeth him, howbeit, in the Spirit he speaketh Mysteries.

1 Cor. xiv. 1. But he that prophesieth speaketh unto
2, 3, 4 Men to Edification, and Exhortation, and Comfort. He that speaketh in an unknown Tongue edifyeth himself, but he that prophesieth the Church. So that I may conclude the whole Sense of those four Verses, (so far as concerns me to consider in this Matter.) Thus, he that speaketh not at all, edifieth no Man, no not himself: And he that speaketh in an unknown Tongue can edify no Man but himself, because no Man else understandeth him; for tho' he speak Mysteries in the Spirit, as our Apostle asserts (such a Man who had such manner of spiritual Gifts did) yet the Apostle confines the Benefit of those Mysteries, he spake in the Spirit, to himself, which none else understood but God only. But there is not a Word said there of St. *Paul*, of the Benefit of those Mysteries he spake in the Spirit in an unknown Tongue, which were given by Inspiration, or the secret Moving and Power of God's holy Spirit, is not denied: But I say, there is not a Word there said of the Apostle, of the spiritual Benefits there mentioned (such were

were the Gift of Tongues and Prophecy to edify the Church) being minister'd from Vessel to Vessel, viz. from one Soul to another in the Assemblies without a Word spoken, as Mr. *Barclay* pretends the secret Sense of God's Power and Spirit hath done in the silent Meetings of Quakers, the Body of *Christ* hath been edified, and they have found themselves wonderfully refreshed, and what not? &c. But, therefore the Sense that Mr. *Barclay* there pretends to his Readers, with an admirable Benefit to their Souls in their silent Meetings, see his 237th page, is proved, or appears groundless of Truth, and that by the plain and perfect Words of St. *Paul* lately express'd; yea, if the Quakers were such spiritual-gifted Men, as some in the primitive Church were: Since St. *Paul* asserts, he that spake Mysteries in the Spirit in an unknown Tongue, edified none but himself, but he only that prophesy'd in a known Tongue edified the Church. How then doth *Barclay* prove his Pretence, that a secret Sense and Power of God's Spirit is minister'd from one to another without a Word spoken in silent Meetings of Quakers, to make them glad and edify

their Assembly? Why, by Experience he pretendeth it, page 237. And if you will believe him before St. *Paul* you may, you have his Experience, large Commendation and Argument for Proof of it: But you have not my Heart with your Credence to all that, for I am determined by the Grace of God to believe our Apostle. And either let Quakers prove their silent Meeting and such other silent Thinking to be good for Edification, by the plain Proof of holy Scripture, as it is proved faithful Calling upon God in Prayer, prophesying, such as preaching the Word, and such other Practice is, or else let them exclude their groundless Pretences to experimental Knowledge of the Sanctity and Rectitude of their silent Worship, from being called Christian Doctrine and Worship. But I willingly confess, those Words of *Christ* he cites, page 254, to be a very sacred Truth, where the Lord *Jesus* teacheth, we must worship the Father in Spirit and in Truth. In Opposition to the *Jewish* and *Samaritan's* Worship, restrained to certain Places, such were *Jerusalem* and the *Mount of Samaria*. Yet will it appear, by numerous Texts of holy Scripture, that we ought also,

not

John iv. 24.

Rom. xii. 1.

not only in publick Assemblies, yet especially therein, to offer up Words of Prayer, Praise, and Thanksgiving to *Matt. xviii.* God, in divine Worship, has been in-^{20.}timated at large, and otherwise it cannot appear to be perfect Worship, where-*Heb. x. 25.* by God may be said to be glorified. Our Bodies must worship with our Spirits, and be presented a living Sacrifice, holy and acceptable to God, to do which, is to perform our reasonable service. But *Rom. xii. 1.* this following is the thing to say more of a silent Worship, which can neither be proved to glorify God nor edify Men, at the best may be deemed to be very defective, and cannot be perfect but imperfect Worship. And especially I conclude, that Business of silent Meetings of Quakers cannot escape, deservedly to bear, that important Character given to some in the Prophet *Isaiab* (tho' somewhat otherwise circumstantiated are they, than those were to whom the Words were first directed) their Strength is to *Isa. xxx. 7.* sit still. For, saith the *Psalmist*, in behalf of God, Whoso offereth Praise glorifieth me. And of all the Persons whom *Jesus Christ* healed miraculously of divers Diseases, none are said to glorify *Matt. ix. 8.* God, or worship God, or *Christ*, save those

those only that did worship with their Bodies in Sight of Men, and gave audible Thanks to God and *Christ* for Mercies received; but the silent Persons, who did not speak whatever they thought in their Heart, were they inwardly thankful or not, they are straightway reprov'd of *Christ* for such Silence, and not giving Glory to God. Now it is in Mind, briefly to observe, what an Incongruity and unequal Comparifon of Conditions and Duties is that in *Barclay*, page 260, to instance *Job* fitting seven Days silent in time of unparailelled Affliction and Mourning, to the publick Assemblies of Christians, come together to worship God; who, notwithstanding they ought to be sorry for their Sins, yet have abundant Cause to give great Thanks to God for Grace and Mercy, Redemption and Salvation in *Christ Jesus*: And with many such incompatible Things he makes and fills his Arguments, is obvious to every discerning Man that reads his Book. Yet he asserts the Words of *Christ* rightly, page 255, God is a Spirit, and they that worship him must worship him in Spirit and in Truth; to which known Truth every Christian must readily consent; for whosoever intends

tends to worship God, and doth not first begin and design to worship him in Spirit and in Truth, may well consider he is mistaken in the Way to worship God, or else he is a Hypocrite and must be rejected of him. But we are not bid to conclude from thence, that no Worship of our Bodies is necessarily required to sound out the Praise of God, as by Help of the Organs thereof, and chiefly the Tongue is necessary to this Matter, as I lately proved. Therefore, what is well begun and desired in our Spirits to worship God thankfully, must be shewed and made visible to Men, as in publick Assemblies, and formal, decent and orderly, by suitable Actions, Words, Motions and Gestures of the Body; the Word of God and true Doctrine, our Prayers and Praises to him must be express'd in sensible and intelligible Words, is well proved afore; and that to make Worship perfect also, by means of Prayer, Praise and Thanksgiving to God. Again, Mr. *Barclay* adds some Words of St. *Stephen*, where he opposed the spiritual Worship of Christians in the Covenant of Grace, to the Jewish, *Acts* vii. 48. which was restrained to the Temple of *Jerusalem*. The most High dwelleth
not

not in Temples made with Hands, as *Isa. lxvi. 1, 2.* saith the Prophet, Heaven is my Throne and the Earth is my Footstool. But neither are we to conclude from thence, that no Worship of Christians is to be offered in Temples made with Hands, or might not find Acceptance with God, when offered of them in such Temples, though not to be restrained to any Places in particular. Since we perceive the Apostles of *Christ* went into the Temple to Prayer and Worship, as into other Places where the People were come together. And we are not to doubt, God accepted their Prayers in the Temple made with Hands, which they offered to him in Faith and Sincerity of Heart. But how groundless was that Pretence of *Barclay* at the close of his fifteen Section, page 256, where he pretends their silent Worship is only and properly a true Worship, as being that which for some Reasons he had produced, could not be counterfeited by the Enemy, nor performed by the Hypocrites? I say, how groundless to offer to Men of Understanding? Since it appears, that a dumb, evil Spirit was found as active to possess a poor sinful Soul as one that could speak. But no
Wor-

Worship of an Hypocrite we must know, if performed so as to be acceptable to God. But it appears, that the most subtle Vilanies and Hypocrisies are ever conceived in Silence and in Secrecy of the Heart of the worst of Men, by the Instigation and Suggetions of the Devil; and the most easily carried on and acted in Silence appears to common Sense of Men. And if silent Worship of Quakers be the only true and excellent Worship, I think there is none more easily counterfeited; for cannot any impudent Fellow that would act the Hypocrite, go to a silent Meeting of Quakers, sit down and sigh and groan in himself a little while, then rise up with the rest, shake Hands with them as a Friend, and depart and be no more a Quaker than a Man in *Italy*? But that the silent Worship of Quakers is the true Christian Worship, I neither believe or can prove that it may easily be counterfeited, I have quickly said how? And that might be done by a Man deaf and dumb, had he but a Grain of cunning, ill Sense. But, I wot, a Man merely irreligious, or wordly and profanely minded, could not so easily go into a Church of Christians,

confess his Faith, and pray to God for Grace and Pardon of Sins audibly and decently, hear the Word of God patiently, and have his Sins reprov'd and set forth in the most ugly Shape as they were, in a Hypocrite's Conscience, be shew'd that his Reward is Hell-Fire if he abide in Sin, then be seen and heard to pray and praise God, and conclude with others in a decent, godly manner in Appearance, whilst he were a design'd Hypocrite. Surely that Piece of decent Behaviour could not so easily be acted by a mere Hypocrite (as if he might be altogether silent) because he must speak many good Words in outward Appearance; in the former he might hang down his Head and needed to speak no intelligent Word at all; in the latter he must speak many, in Presence of God, and in the Face of a Congregation. Since then, that Pretence in *Barclay* is made to shew the Excellency of silent Worship, and, as an Engine of Defence, to strengthen so many Arguments for it, and so much Reasoning for it; and to crown all, that it cannot be counterfeited by the Enemy (the Devil to deceive a Soul thereby) nor yet performed of the Hypocrite.

crite. It seems there was no Ground See his 239th Page.
 at all in that Pretence, but Wind and
 Emptiness, for the Devil may most ea-
 sily act his counterfeit Guise of Piety,
 in Silence and Darkness; and the Hy-
 pocrite play his Part by Signs without
 Words: For it is God only that search-
 eth Mens Hearts, and he alone know-
 eth, whether there be Sincerity in them
 when they worship, whether soever they Jer. xvii. 10.
 pray almost in Silence, as *Hannah* once
 did, or whether they speak in plain 1 Sam. i. 13.
 Words to be heard. But one might
 greatly admire at Mr. *Barclay's* huge
 Incongruities, to hear him dispute so
 long without any Ground of Proof or
 suitable Comparison of the Sense and
 Being of Things! without any Equality
 of the Conditions of Persons, their Ob-
 ligations and Purposes to be followed in
 doing of Duties. To hear him com-
 pare the silent Mourning of *Job* with Job ii. 13.
 his Friends under his unparaleted Trou-
 ble; *Ezekiel's* Disposition in his pro-Ezek. i. 14,
 phetical Office under God's immediate and ver. 20.
 Hand and Mission to the People; and
Ezra's Mourning for the Affinity of the Ezra ix. 4.
 People with Strangers; to the Con-
 ditions, Designs and Purposes of Chris-
 tians, whose Mourning when they go

I Cor. xiv.
30

to worship God, is but only for their Sins, but the main Purpose and Design of their publick Worship, is to hear God's Word, pray to him and praise him. The Conditions, Circumstances of Life, and Purposes of those holy Men of old, touching their Silence, was quite on other Purposes, Designs, and Motives to Christians met together to worship God. Again, page 260, Mr. *Barclay's* Discourse of Christians who assemble together to preach the revealed Word faithfully and in Order, to pray to God and praise him, &c. is quite injudiciously handled; and thro' his unequal comparing of Mens spiritual Gifts, Ages of Men in the Church, and their Capacities to preach the Word; but this is like his Thoughts of many other things, a gross Mistake, to suppose that they ought to wait now for Prophecy and new Revelations, and one Prophet to hear and be silent whilst another speaketh, since it is evident, there hath been no such manner of spiritual Gifts given to any in the Church, this many a Generation, as some others have had in the Days of the Apostles.

Hence

Hence to Mr. *Barclay's* twelfth Proposition concerning Baptism. In this part I shall first shew, that Jesus Christ instituted a visible Baptism, when on Earth, which was administred to the Bodies of Men with Water, and that that visible Baptism was never abolished by him or his Apostles, but frequently administred by them and the Primitive Christians in due Order to the Bodies of Believers. Which I judge, is clear Proof, that there ought to be a visible Water Baptism still administred to the Bodies of Christians in the Church to this Day, and to the End of the World. Then I shall reprove Mr. *Barclay's* Manner of handling many Texts of holy Scripture concerning it, and shew how he perverts the right Sense to be understood of Water Baptism, and argues against it, which will appear to be a plain Confutation of his Argument concerning visible Baptism.

I shall begin with the Words of *Matt. xxviii.*
Christ. Go ye therefore and teach all ^{19, 20.}
Nations, baptizing them in the Name
of the Father, and of the Son, and of
the holy Ghost : Teaching them to ob-
serve all things whatsoever I have com-
manded you ; and lo ! I am with you al-
ways,

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ways, even unto the End of the Word. Amen. I shall briefly explain the plain and perfect true Sense of the Words of this Text, and Paraphrase upon those in the preceding Verse which are proper to be applied as the Context, together with those Words cited, and shew, that the Lord Jesus (understand after his Resurrection as the Circumstances are mentioned in the Chapter) came unto the Disciples and spake unto them, saying, All Power is given unto me in Heaven and in Earth. Thus, he first shewed them that he had perfect Authority to send forth into the World on Duty of the Ministry, as given to him of God the Father, in that he was Mediator between God and Men, but his Power inherent in him as God from all Eternity. And having shewed them that he had Almighty Power to send them forth into all the World on that Duty, he straightway commanded them what to do, and gave them Commission to act and do in his Name, whatsoever he had commanded them. To disciple all Nations to the Christian Faith, not excepting Persons or Families, for before they had been sent to the House of Israel, but now they are sent unto all Men
in

Matt. xxviii
18.

in the World. To teach them to observe all things whatsoever Christ had commanded them, and to administer the Christian Baptism in the right Form, to the Bodies of all Believers. As I do not doubt of any Christian Man's Belief of the Truth of the Words cited in the Text, neither of his Power, Wisdom and Goodness, who gave that Command, and Commission to his Apostles, and in and by them to all succeeding Christian Ministers, called thro' Grace, and regularly according to Apostolical Order appointed and sent to teach and baptize Men, of all Nations, according to his Words : Neither do I doubt any thing of the Faithfulness of his Promise to perform all the Good, and give all the Grace we can reasonably desire of him, and be with his Ministers always to the End of the World, when they teach and baptize Persons of all Nations according to his Commandment and Commission then given to the Apostles in behalf of themselves and all the Ministers of Christ, to succeed them in after Ages. So I shall wave farther Discourse in this Paraphrase, and close with the Matter proposed to handle in this Part. And which seems to me to be needful to consider of in
this

this Age. And first, to prove whether that Baptism, which the Lord Jesus then commanded the Apostles to baptize Men of all Nations withal, were a visible Baptism administred to the Bodies of Persons with Water, or it were an Abstruse and Mystical Baptism, only, to be understood of being baptized with the Holy Ghost. 1st. I shall produce both Scripture and Reason, to shew that it was a visible Baptism that the Lord Jesus then commanded the Apostles to baptize the Believers they converted to the Faith withal. Then in the second Part I propose to answer and confute most of the chief Objections of that Party of Men which arose in the Christian World about the Year of our Lord 1650. And assert we must understand that Baptism there commanded of Christ to be administred, to be all Abstruse or Mystical, the Action of it not to be separate from, but the same with teaching, and the Baptism to be the Baptism of the Holy-Ghost alone. I shall chiefly handle Mr. *Barclay's* Apology, concerning that Pretence. I proceed to produce Reason and Scripture, that that Baptism which Christ commanded the Apostles to baptize Men of all Nations withall,

withall, was a visible Baptism administered to the Bodies of Believers, and that with Water, because all Baptisms in the World that ever can be shewed the Servants of God (not to say *Christ* with the Holy-Ghost) were commanded to baptize Men withall, were administered with Water.

And first, as there is no Manner of Proof to the contrary, it strongly argues, that was administered with Water also. But that Party of Men have picked out an Objection here, because Water is not specified by Name in the Text, yet well understood to be used, since it never was known that any Man, Apostle, or Minister, baptized another with the Holy Ghost, which seems emphatically said to be the peculiar Work of *Christ*. It is readily acknowledged, St. *Paul* imparted spiritual Gifts to some by Means of Prayer and laying on of Hands, and was willing and desirous to do to others, to the end they might be established. But see no Cause to imagine from thence that he baptized these Persons with the Holy-Ghost in so doing, because there is Reason to suppose the contrary. For it is evident there in the Acts, that some Disciples with whom

Matt. iii. 11,

Acts xix. 6,

Rom. i. 11,

Acts xix. 1, 2,
3, 4, 5, 6.

St. *Paul* conversed had been baptized with *John's* Baptism, who had not known or heard of any miraculous Gifts of the Holy-Ghost. Where upon his Preaching or Conference with them, baptized again in the Name of the Lord *Jesus*, and it is not to be doubted in St. *Paul's* Presence, because signified to be done at the same time. And when he had laid his Hands upon them the Holy-Ghost came on them, and they spake with Tongues and prophesied. But in as much as they were first baptized in the Name of the Lord *Jesus* to initiate them into his Discipleship, or better to prepare them for his Service and his Blessing, we may conclude that visible Water Baptism administered to them in the Name of the Lord *Jesus*, or in the Name of the Father, and of the Son, and of the Holy Ghost, was judged of St. *Paul* to be necessary for their Admission into the Church. And whether the Lord *Jesus*, did confer the Baptism with the Holy Ghost upon them altogether with visible Baptism administered in his Name, I cannot affirm. But in as much as it was a proper Baptism, and administered before St. *Paul's* Imposition of Hands, it seemed to prepare them for his

his Imposition of Hands. But had his Imposition of Hands been the Means to confer the one sanctifying Baptism of *Christ* with the Holy Ghost, or to be called a Baptism, then those Disciples had been baptized with two Baptisms in *St. Paul's* Presence, in a small space of time: which I judge, will not appear to the most well-read Men reasonable to think. And this is one Reason makes me to conceive that those spiritual Gifts which *St. Paul* imparted to those Disciples by Imposition of Hands were not the one saving and sanctifying Baptism of *Christ* with the Holy Ghost. 2d. Another Reason why, I suppose, the spiritual Gifts that Apostle imparted to some, to fit them for the Ministry in that Age, and to help to confirm the Faith in many others, and were not Gifts common to all, nor given at all times, or to after Ages of Believers in the Church, is because the one Baptism of *Christ* with the Holy Ghost to Sanctification, must be given to every one Believer in the Church in all Ages who shall be chosen and saved. But that *St. Paul* and some Apostles had Power then given them, to impart some extraordinary spiritual Gifts, such

Rom. i. 11.

as Tongues and Prophecy, and Miracles, to some ordained for the Ministry of that Age, is no Marvel since we perceive such Gifts were imparted of the Apostles, though given and conferred by the Lord, to many then, but were most Peculiar to that Age. A third Reason, for which it appears to me that St. *Paul* did not baptize Men with the peculiar Baptism of Christ with the Holy Ghost, though he did impart some spiritual Gifts to some, are his own Words to the Romans, I long to see you (saith he) that I may impart unto you some spiritual Gifts, to the end you may be established. He saith not to the End you may put on *Christ*, by Means of spiritual and invisible Baptism. Or to the End you may be initiated into the Church, (for, I suppose, they were then initiated into the Church by visible Baptism) neither says he, to the end you may be sanctified and saved in Christ Jesus, but to the end you may be established. Wherefore I am ready to conclude (though I shall not contend in this point) that the spiritual Gifts he was desirous to impart unto them, were some such as he had imparted to those in the Acts lately mentioned, Tongues, Prophecy, Miracles, or such

others, proper to that Age to establish them in the Faith. There is nothing more observable in this brief Digression only this following to be handled hereafter, that it is evident enough, by that Text in the *Acts* before cited, that the visible or Water-baptism of *Christ*, such was *Acts* xix. 6. administer'd in his Name to them that believed in him, after he had preached to Men, was not the same with *John's* Baptism (as Quakers pretend) in that some who had been baptized with *John's* Baptism, were upon *St. Paul's* preaching *Christ* to them, and demand of their spiritual Capacities, baptized again in the Name of the Lord *Jesus*, &c. But to return; let it be observed, that there seemed no Need for our Saviour to express Water by Name, when he commanded the Apostles to baptize all Nations whom they converted to the Faith. Considering that he spake to them according to the general Language of Scripture, and the former Practice they had followed two or three Years together, baptizing Persons with Water so long, who believed on him. But consider, therefore, had they been commanded to baptize Men with an abstruse or mystical Baptism after his Resurrection, and not with Water as be-

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fore, he would doubtless have told them how to have altered their visible Method of administering Baptism, as well as he gave them particular Direction concerning the Words to be spoken. That they must baptize Persons in the Name of the Father, and of the Son, and of the Holy Ghost. This doth appear when we observe the accustomed known Language of Scripture, all through the Old Testament and the New, till his Resurrection, and the same still. For *Gen. xvii. 10,* when God commanded *Abraham* to be *11, 12, 13.* circumcised, and his Family, and every Male in their Generation, at first he gave him sufficient Direction in Words in what Part of the Body to do it, in-
 somuch that he knew how to do it, and did it accordingly so, which was to be done with a sharp Knife; but in that Scripture God did not specify the Knife by Name, but spake agreeable to the Proportion of *Abraham's* Knowledge, who knew the Knife was to be used, to make Circumcision, or cutting in the Flesh. And after the Method was well known to the *Hebrews* there was no more mention made (that I ever read, or remember) as to be written in the Scripture, how it should be done, but every Male Child was circumcised at

eight Days old, according to the known Way to do it, till God commanded *Joshua* to circumcise the Children of *Israel* again, the second Time, after *Josh. v. 2, 3* they were come up out of *Egypt*, and them that were born in the Wilderness had not been circumcised: And the sharp Knives seem there to have been specified in the Words of that Command to *Joshua*, not to teach him how to do it, but rather in course of Expression; and in that (perchance) the Children of *Israel* had not brought sharp Knives out of *Egypt*, being driven out in haste, nor made any in the Wilderness before that Command of God, suitable to circumcise them withal: Indeed this much appears, in that God said to *Joshua*, Make thee sharp Knives and circumcise the Children of *Israel* again, the second Time. And the third Verse expresseth, that *Joshua* made him sharp Knives and circumcised again the Children of *Israel* at the Hill of the Foreskins, for he knew the Place where to do it. That which Men knew not of the Will of God, in as much as how to obey the Commands he enjoineth them to obey, he has generally told them, or revealed to them by plain Words of holy Scripture, and that which they well knew

before he never used to tell them again, except in Rebuke for not doing his Commands, so in the whole Scripture, and in the New Testament as in the Old, it will appear, that when a Duty is commanded of God, and the Method known how and with what Matter to do it, and never by the Word of God or Practice of his greatest Servants abrogated, it must be performed by the less and them that follow after, according to the Practice and with the same Matter as those did who went before, else we should always be Learners, and never be resolved how to perform our Duties. God doth not alter the Tokens of his Covenant, as fickle Men change their Minds; nor, doubtless, does he require us to alter Methods of Practice upon uncertain Thoughts of ours, without Command in plain Words, as from him. There were but two external Signs of his two Covenants with his Servants. The first was mentioned, Circumcision, which God commanded to *Abraham*, the Token of the Old. The second is Baptism, instituted of *Christ*, and never in any Word abrogated of him or his Apostles, but exemplified to us by their Practice. And how can we suppose, he will change, disallow, or not absolutely

lutely require the Practice of Believers in his Church to be now as formerly that of his own Disciples was? As a Party of inconstant Men imagine, now in this and the last Age, who seem not to know what they would have God to do for them? Yet we see, they would all be Prophets and Apostles. But in an Ordinance of God, we must consider, it is not the Coldness and Emptiness of the Matter with which it is administered to their Bodies, as the Water in Baptism, that hindereth the Current of his Grace and Love, or furthereth to make Men better or holier; but it is the notifying and sealing a Covenant of Faith and Obedience to God, complying willingly to his Commandments, and loving to draw near unto him in his Ordinances, in which we believe he will be in the midst, and give a Blessing, when we call upon him in Faith and Obedience. And as circumcising the Heart was to be signified by cutting the Flesh, so when we administer Baptism to the Bodies of Christians, in the Name of the Father, and of the Son, and of the Holy Ghost, they must (if capable of Knowledge) be sensibly touched at the Heart with the Sorrow

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of Repentance, and have Faith in *Christ* (the two Essentials to fit them for that Sacrament) to believe that God will then pardon their original and actual Sin, if they have any of the last, and believe that God will then also initiate them into his Church and Number of the Faithful, and make a happy Change of their spiritual State and Condition in his Sight: Yea, when we call upon him in faithful Duty in the Use of his own Ordinance, instituted of him; let us believe as we ought, *Christ* will baptize the Persons so coming to Baptism, or the Infants of the Faithful (who are in Covenant ~~of~~ ^{with} God) with the Holy Ghost, in some saving and sanctifying Manner, as himself seeth best. Thus, may we hope that a spiritual Blessing shall go along with and attend his visible Ordinance as Breath with our Words. But Infidelity and Frowardness of Heart and Mind, are huge and perilous Obstacles in the Way, hindering from Baptism and the Lord's-Supper. But to return again to the first Part in Consideration: The holy Scripture doth not make a needless Tautology of Words, but when any thing was commanded of God at first it was made

made plain and intelligible to them who were immediately appointed to put the Duty in Practice, as to do what was commanded in due Order, and was not mystical and abstruse to their Understanding. Two Instances of *Abraham* and *Joshua* in the Matter of Circumcision only were mentioned, to which many more in *Moses* and the Prophets, to justify what was said in this Point, might be added, even to swell this Part too much : Wise Men may know, and even Reason may dictate to us, God did not use to send his Servants to do Duties, they knew not (in a great measure) how to perform; all which considered, strongly argues, that it was a visible Baptism that the Lord *Jesus* commanded the Apostles to administer to the Bodies of Believers, after his Resurrection as well as before ; since whatsoever God commanded his Servants for perpetual Obedience was made plain to their Understanding ; but if the Way how to do such Duties were known to them, there were no new particular Directions given but Commandment to practise, as appears by the Sign of the first Covenant, Circumcision : And what is more reasonable ? The like do the

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Circumstances shew all thro' the Gospel, concerning visible Baptism; for the Water to baptize withal (I wot) is never once named, except when some other thing, some way relating to Baptism, or for the Convenience of doing it, or that happened just after, or for the sake of Distinction, between the Baptism of *John* with Water, and of *Christ* with the Holy Ghost. Because the Matter was well known both to the Disciples of *John* and the Disciples of *Christ*. I shall give a few Instances. When *Jesus* himself was baptized of *John* in the River *Jordan*, it is said, he went up
Matt. iii. 16. straightway out of the Water, and, lo! the Heavens were opened unto him, and he saw the Spirit of God descending like a Dove and lighting upon him. Wherein the Water seems to be named in course of Expression, to shew how suddenly after he was baptized the holy Spirit descended from Heaven and abode upon him. Another Instance of the like Nature: It is said, that *John* was
John iii. 23. baptizing in *Enon*, near to *Salim*, because there was much Water there, shews where he was, and that he chose the most convenient Place for his much baptizing, for then Men went down into
into

into the Water over Head and Shoulders. Another such-like Instance in the *Acts*, where Water is named to *Acts* viii. 38, shew how *Philip* and the *Eunuch*³⁹ went down both into the Water, and that he baptized him, and when they were come up out of the Water, the Spirit of the Lord caught away *Philip* that the *Eunuch* saw him no more, and he went on his Way rejoicing. If there be any more such Instances where Water is named in the New Testament. whenever visible Baptism is known to have been administered, it will appear to be (I wot) to express some other thing also, besides only the baptizing the Persons. Which plainly signifies that Water was so well known to be used whenever Persons were baptized, that it needed not to be named in common Expression, when the Action was said to be done. The same Sense concerning the visible Action of washing the Body, which is the same with baptizing the Body, so far as concerns the outward visible Action only, and no more, and is no less in Use with us now, (and was, no doubt, with all Persons in all Generations) we do not in
com-

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common Phrase of Speech express Water by Name, when we command or admonish a Person, or Persons, to go and wash their Face, their Hands or their Bodies, because Water is well known to be the most suitable liquid Thing in the World wherewith to wash Peoples Bodies to make them clean. So again, in the same Phrase of Speech, it is said, That the Lord *Jesus* made *John* iv. 1, 2. and baptized more Disciples than *John*. Tho' *Jesus* himself baptized not, but his Disciples. And in another Place, that he baptized, and all Men came to *John* iii. 26. him. And that was done by the Hands of his Disciples, for it is said in the follow Chapter, afore-cited, *Jesus* himself baptized not, but his Disciples. Yet is not Water named in either Place, because the common Phrase of Speech was used to express and shew the Action, and Water understood to be used in Baptism. Yea, *William Penn* plainly says, that the Disciples of *Jesus* had baptized with Water for two or three Years together before his Crucifixion. *William Penn's Reply to, &c.* page 124. Though *Robert Barclay* seems most willing to deny or greatly to question whe-

whether the Disciples of *Jesus*, in that Text, there said, baptized with Water or not? For, asserts he, "That *Jesus* practised not Water-baptism the Scripture plainly affirms, and that he commanded his Disciples to baptize with Water I could never yet read." *Bar. Apol.* page 287. But it is shewed how they did, tho' it be not said *Jesus* commanded them, nor the Water named. But *Barclay* shews his Desire there, to truckle from the plain Sense of the Text, to connive at or pervert the Sense to be understood, since it is certain the Disciples baptized with Water, and no less certain, according to the Command and Will of *Christ*, who dare say the contrary? If then, according to the Truth confess'd by *William Penn*, and the general Practice of the New Testament, the Disciples of *Christ* baptized Persons with Water for two or three Years together, it seems most reasonable to conclude, he appointed them to baptize the Gentile Converts in all the World, as they had formerly done the Believers of the Jewish Nation, and with the same Matter, Water, except the Lord had then commanded them to have done otherwise, and that in plain Expression to be understood

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understood without Ambiguity. But not at all are they commanded to change their known Method of Practice of that Duty, but very punctually commanded with what Form of Words to administer Baptism to all Nations. To baptize them thenceforth, in the Name of the Father, and of the Son, and of the Holy Ghost. Which Form of Words, it is like, they had not been taught before, but only then, because they were punctually taught them then. And had they been then, forthwith, to have laid down their usual Practice of baptizing with Water (as the Quakers pretend) and thenceforth had been commanded to baptize with the Holy Ghost to the End of the World, without any Water or special visible Action, who without Violence to Reason, can suppose, the Lord would not have shewed them how to have done it? And that in some punctual and special Manner? And otherwise than their usual Manner of Practice had been before his Death and Resurrection? But not a Syllable of that. But according to their usual Method of Practice in visible Appearance, we understand in many Places of the *Acts* express'd, no less than ten, they have

have baptized Converts with Water, when once they believed in the Lord *Jesus*, even the Quakers cannot deny: Yet have they now found out a Way to palliate their own Pretences, whilst they charge the Apostles of *Christ* with gross Mistake, yea with Error, and Men-pleasing too, whilst they say, the Apostles baptized Persons with Water to please the Jews in Observance of external Rites for a time; and in all this the Quakers (forsooth) pretend to be the only wise and good Men that ever were, or yet are in the Christian World, or Church.

3dly, Consider a third Violence to Reason, in that Pretence. That the Lord *Jesus* should enjoin them to baptize all Nations in the Name of the Father, and of the Son, and of the Holy Ghost, and at the same time they should understand they might fulfil his Command, by teaching them his Precepts and Doctrine alone, *viz.* fervently and zealously, and so perform baptizing, in teaching, and teaching, and all in the same Action. And by that Rule neither could the baptized Persons discern when they were baptized, if it was done in teaching; but, I suppose, such

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a confounding of plain Words express'd, of proper Sense and Reason, was never pretended to be Truth, by any Persons in the World before that Sect of Quakers arose.

And yet, 4thly, That the Apostles and Ministers of the Word, should be understood to baptize Persons, in the Name of the Holy Ghost, and yet baptize them with the Holy Ghost, as the Subject-Matter to baptize withal, would make a plain Confusion of the Sense of the Words, and seem a great Violence to Reason, to conceive it. And yet moreover, those Men which pretend, that that is a Sense fit to be received for Truth, they never (I wot) spake the Words of Christian Baptism over their self-conceited or deluded Followers, whereby they manifestly shew that they neither regard those Words of Christian Baptism, or that Command of *Christ* to use them, but by artful Means endeavour to recommend them to their Followers in a Sense they will not bear, and thereby cast off all Obedience to that Command and those Words. Indeed they seem to do better not to speak the Words, except they used Water in order to baptize Persons withal,

withal, for it would be a very presumptuous and insolent Practice, to speak the Words and call over the Names of the Persons in the blessed Trinity over Persons to be baptized without taking Water to baptize them withal. Secondly, It would be a mocking of God to make a senseless and insolent Use of his Words in a seeming Obedience of his Commandment, and a Deceiving of the Persons too, to pretend they baptized them, when they baptized them not. And thirdly, also, neither could it have less than a Sense of Blasphemy presumptuously to assume the peculiar Office of *Christ* to themselves to baptize with the Holy Ghost. So of two great Evils, these Men seem to me, in that thing, to have chosen the less, (though I cannot affirm whether is the less) for to cast off all Obedience to that Command and Commission of *Christ* to the Apostles and Ministers to the end of the World, to baptize all Believers and their Families, because all Parts in a Family are a Part in all Nations, and Children are a Part, if not a chief Part in the Whole; but I say, to cast off all Obedience to that Command of *Christ*, and his Ordinance of Baptism,

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a Rite of Admission into that Church and Family of God, appears, not only to favour of, but to be deeply tinctur'd with grand Infidelity and Disobedience.

5thly, Another Reason which prevails with me, that the Apostles understood that Command of *Christ* rightly (that they were to baptize Persons with Water, in the Name of the Father, and of the Son, and of the Holy Ghost) is this, That the Lord *Jesus*, who knew all things, and knew what was in Man, he knew at the same time when he commanded them to baptize all Nations (whomsoever they taught and brought to believe) that they understood him of a visible Baptism, and the Christian Church of his Followers, according to the Example of this Apostle's baptizing with Water, would likewise understand his Commission to enjoin the Practice of a visible Water-baptism to be administer'd to the Bodies of Christians. And I judge it reasonable to conclude, that the Goodness of *Christ* is such, that had it not been done according to his Will by them who were made exemplary to the whole Church in Ages to come, he would have instructed them how to have done it otherwise, whereby
both

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both they and the Ages after them should have understood him otherwise, without Mistake, or Ambiguity. Since he hath promised, that the Gates of Hell shall never prevail against his Church. *Matt. xvi. 18.*

6thly, If Baptism there to be understood were nothing but an effectual teaching, softening and reaching Men's Hearts to convert to God, and believe in *Christ*, and obey his Word, then the Apostles it is evident did that to many Persons to whom they preached the Word, and yet baptized them afterward, which even shews that teaching and baptizing were two distinct Offices to be done, else it had been needless to have baptized Men after they were converted. *Act. ii. 41. v. 38. ix. 18. x. 48. xviii. 8, &c.*

7thly, Again if teaching were all that is to be understood by teaching, and baptizing, in *Christ's* Commission to the Apostles, it had been a needless Tautology of Words to have called teaching by two Names there, viz. to have added the Words baptizing when he had once commanded them to teach the Nations in proper and plain Words before, and such a Tautology as no other part of the Holy Scripture in the ordinary Exhortation of any Apostle doth exem-

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Matt. xxviii.
19. 20.

exemplify to us, much less see I Reason to conceive, that the Lord *Jesus* himself, after his Resurrection from the Dead, a little before his Ascension to Heaven, would express a Tautology of Words in his last Commission to them to occasion Ambiguity and Mistake to his Church. Neither can we imagine he had any infinite, wise and holy Purpose, so to do. Therefore I think it is a sort of Blasphemy to argue as Quakers have done against the right Sense of the Words of *Christ's* Command there, as they are expressed, teaching and baptizing, signifying two several Actions to be put in Practice. And as the Apostles, in Obedience of the same, did both teach and baptize Believers. But they who are gone about to evade the plain Sense of the Words, have also adventur'd to cast off the Practice of Obedience to them.

8thly, I could produce another Reason, and more also, that it is meet, and seems most consistent with the Wisdom and Goodness of God that we should have some external visible Ordinances, as Tokens and Pledges of his Covenant of Grace with us, and of our Faith and Love to him, when we enter into Covenant of Obedience with him, to perform

form the Conditions of Faith and Repentance (he requireth of us) in hope to receive his Promise, Life, and Salvation. And yet, we are to endeavour for Life, and walk in Obedience. And we are Men and not Gods, yet are we of God. But we are not all Spirit, but have one Part Flesh and visible Substance. Neither is there any Reason, as we have no Example of the Apostles of Christ to understand his Words there, in an allegorical Sense, but in a right, plain, and true, literal, and substantial Sense, to enjoin a visible Duty in administering Baptism. And when he pleaseth, he can baptize the Persons with the Holy Ghost, that we baptize according to his Command, which we hope is his good Pleasure to do, as it is plainly said in Holy Scripture he shall baptize with the Holy Ghost, and with Fire. And it seems most reasonable to believe he baptizeth Persons with the Holy Ghost in some saving and sanctifying Manner, (as he seeth best) in his Ordinance, when his Holy Name is called upon them by the faithful Ministers in his Church to take away the Reproach and Guilt of their Sins, *viz.* when they are baptized in his Name, and there is

Matt. iii. 11.

no

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no Matter so cold and lifeless but if he please he can add Efficacy to it, who at first formed our Bodies out of the Clay, and hath put living Souls within us. And as easily can he give Sanction to his own Ordinances which we observe according to his own Commandment, and which are administred in his Name, by the Officers of his Church, appointed thereunto and attending upon his Service. And it is a Duty of good Fidelity to believe his Word, and of Obedience and Love to observe his Ordinances.

Act. i. 5.

Act. ii. 2, 3, 4.

I proceed to the second Part, to answer and confute the principal Objections which Mr. *Barclay* and Quakers have made against visible Baptism; and presume they are baptized with the Holy Ghost. As some of the primitive Christians, Apostles, and some others were baptized, soon after the Lord was ascended to Heaven, and had sent the Holy Ghost upon them according to his Promise; which Promise is well supposed to have been fulfilled to those to whom it was made, in that admirable Accident at the Day of Pentecost exprest in the Second Chapter of the Acts of the Apostles. But I shall consider

sider wherein the Quakers Mistake seems to be grounded, in every Objection of theirs, I shall answer. Their first and great Objection against visible Baptism is this, *John's* Baptism, say they, was Water Baptism, but not the Baptism *Matt. iii. 11;* of *Christ*. For *John* promised in course of his Ministry concerning him, *Christ* shall baptize you with the Holy Ghost, and with Fire. And agreeable to that Promise exprest, *Christ* himself renewed the same to his Apostles before his Ascension to Heaven, and said unto them, *John* truly baptized with Water, but ye shall be baptized with the Holy *Act. i. 5.* Ghost not many Days hence. Therefore, say they, Water Baptism is the Baptism of *John* and not of *Christ*. And upon that Mistake they lay the Foundation of their great Objection, and many of their Arguments. As though they had forgotten that *Christ* had a Water Baptism, that was not *John's* Baptism ; by which he had employed his own Disciples to baptize Men withall for two or three Years together, before he suffered, and rose again. And so the Quakers drive on their Arguments, as though *Christ* had instituted no Baptism to be administred to the

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Bodies of Believers, but his peculiar Baptism with the Holy Ghost, with which he baptized some Disciples not all in a Manner peculiar. Whereas it is proved already, that by Virtue of his Commission to the Apostles he instituted a Baptism wherewith, many Converts, and Disciples, were baptized, yea even *St. Paul* himself, that great Apostle, called of *Christ*, and converted, was baptized in like Manner. After that Promise of *Christ* in the first of the Acts, to baptize some with the Holy Ghost, was fulfilled to those to whom it was made, and perchance to some others, but not to all nor half the Number of Christians even in that Age, that can be proved. And in this Matter I say, we depend upon Proof, not upon Supposition or Imagination. For whatever may be written in other Books, or whatever some Men may suppose Baptism with the Holy Ghost to be, and though we have great Reason to hope that many Multitudes are sanctified and saved, concerning whom it cannot be proved by the Scripture, that they are baptized with the Holy Ghost, in that peculiar and signal Manner, as those of the primitive Christians were at the Day
of

of Pentecost, as related in the Second Chapter of the Acts of the Apostles. *Act. i. 5.*

But without this Consideration, the Quakers seem to imagine that they are as well entitled to that Promise of *Christ* aforesaid, being judged to be the same, or at least agreeable to that of *John Baptist* in course of his Ministry. *Matt. iii. 11.*

Therefore they suppose they are Partakers of that Promise of *Christ* to be baptized with the Holy Ghost, as well as if they had been then present with the Apostles, and had been of their Number, and had been called to the same Duty of the Ministry of that Age. Which Thoughts of theirs do not at all appear reasonable, neither probable. For if so as they think, all Believers might with as much Reason expect the like extraordinary spiritual Gifts as those Apostles had, who were appointed to convert the rest of the World to Christianity, which did never yet appear probable by Holy Scripture or Reason. But those Men do not seem to consider, that God hath both ordinary and extraordinary spiritual Gifts to bestow upon Men ; and Dispensations of Grace and Blessings. They seem either to be incapable or unwilling to discern

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and confess what the New Testament of our Lord and Saviour shews to be Truth concerning this Matter. Therefore they say *John's* Baptism was Water Baptism, and Water Baptism is now *John's* Baptism, because though it be now administred in the Name of the Father, and of the Son, and of the Holy Ghost, yet it is *John's* Baptism (implies their Reason) because Water is but the same that ever it was, when *John* baptized. To which I answer, that Manner of Inference is groundless and silly, and makes no Argument against the Water Baptism of *Christ*, being a perpetual Ordinance in his Church. I shewed before, that all Baptisms in the World were Water Baptisms, as touching the Matter wherewith to wash or baptize the Body in visible Appearance. But they differ as much in the manner of the Blessing as the Authors differ in their Power and Beings, in whose Name they are administred. Or to express it in other Words, to make it more plain to be understood, they differ according to the manner of the Dispensations of Grace that God giveth in those Ages of the World in which they are instituted and administred to the Bodies of Persons. Yet God was the chief Author
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of those Baptisms, which he enjoined *Moses* to administer to the Bodies of certain Persons ordained for the Jewish Ministry, to *Aaron* and his Sons. And these carnal Ordinances, that God enjoined to be used, were of some good and necessary Use in the Days in which he commanded them, and for the Reasons he ordained them. The Baptisms which the Jews invented of themselves, and administer'd, to make and admit Profelytes into their Church, seem not to be consider'd herein ; but as they were no Harm, neither rebuked of God, but suffered to be for a Time. But God was the chief Author of the Baptism of *John*; he sent him to baptize with Water unto Repentance, and they that believed his Preaching repented and were baptized of him, prospered in Godliness, and received a Blessing, and were prepared for the Coming of *Christ*, instantly then to appear. Then, they that believed in *Christ* when he was come were baptized with his own instituted Water-baptism ; and that is the Water-baptism of *Christ* still continuing, as being instituted by the Power and Virtue of his Word, and never abolished or discontinued in his Church. Therefore

John ix. 28.

fore those that believe and are baptized with the visible Baptism of *Christ*, may justly hope to receive a Blessing, according to the Grace and Blessing of *Christ* now he is come. This is the Sense to be understood of visible Baptism, according to the Grace given in the Days in which they are administer'd. Yet God is the Author of all Goodness received in them all; but those that were profelyted into the Jews Religion, or Jews, were called *Moses's* Disciples. Those that repented with *John's* Preaching and Baptism, might, for the same Reason, be called Disciples of *John*; but under God to be saved by his Mercy and Goodness. Those that were, and are Believers and obedient to *Christ* being come, were then and are to be baptized with his own proper visible Baptism, to initiate them into the Church and Service of *Christ* their Redeemer, and profess Obedience to him, and to obtain Remission of Sins, according to the Dispensation of free Grace given now in the Days of his Gospel. And what Occasion of stumbling or finding fault with this Manner of right Practice the Quakers have, I cannot tell, except they imagine they are already advanced

vanced to a State wherein they are above all Duties and Ordinances in the Church in Earth, which is only their Condition who are come to Heaven above ; but their Duty and Obedience, who are yet in the Body of the Earth, is to observe those holy Ordinances which *Christ* instituted by virtue of his Commands, and his Apostles have exemplified to us : But the Quakers seem, in this Part, to look all at the Weakness of the Water in Baptism, and none at the Power of God, in whose Name it is taken and cast upon the Bodies of Persons to be baptized, for a visible Sign of a Covenant, made between God and his obedient Servants; not considering the Weakness of the Matter with which they are baptized, but having Hope and Expectation to receive a Blessing from God, as express'd, an inward Cleansing of the Heart by means of his Grace and holy Spirit. And if we first know, that he commanded a visible Baptism to be administer'd to believing Persons, and his Apostles have exemplified the Duty to us, it is both silly and faithless to stay to ask what doth the Water in Baptism profit, or avail, when
it

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it is used in the sacred Name of God?
And I shall yet make it farther appear,
That *Christ* had a visible Baptism that
was not *John's* Baptism. First, It is
said in the Gospel, Some came unto
John, and said unto him, *Rabbi*, he that
was with thee beyond *Jordan*, to whom
thou bearest witness, behold the same
John. iii 26. baptizeth, and all Men come to him.

This was another Author than *John*,
therefore had he another Baptism than
John proved. 2dly, Again, it is said,
When therefore the Lord knew how
John iv. 1, 2. that the *Pharisees* had heard that *Jesus*
made and baptized more Disciples than
John (tho' *Jesus* himself baptized not,
but his Disciples,) &c. that was a Water-
baptism, and was his own proper Bap-
tism, with which he made and baptized
more Disciples than *John*, by the Hands
of his Disciples, therefore his own Bap-
tism, by which he is there plainly said
(to have made by his own Works and
Preaching, and) to have baptized more
Disciples than *John*; yet was not that
his own peculiar Baptism with the Holy
Ghost, is apparent, because he did not
administer it himself, but it was ad-
minister'd in his Name by his Disciples.

3dly,

3dly, To add one Proof more: It is said that certain Disciples, who believed in *Jesus*, and had been baptized into *John's* Baptism, confessed to *St. Paul*, Acts xix. 1, 2, 3, 4, 5, 6. (upon his Demand whether they had received the Holy Ghost since they believed) that they had not so much as heard whether there were any Holy Ghost, that is, they were not sensible of any extraordinary spiritual Gifts of the Holy Ghost; but it is likely to judge, they had heard there was an Holy Ghost in being. But *St. Paul* straightway shewed them the Reason and Intention of *John's* Baptism, that it was to call Men to Repentance, and prepare the World for the Coming of *Christ*. And then quickly these Disciples were baptized again, in the Name of the Lord *Jesus*, &c. and when *St. Paul* had laid his Hands upon them, the Holy Ghost came on them, and they spake with Tongues and prophesied. Which Text and Context, pointed, in the Margin, *St. Paul's* Converse and Proceedings with those Disciples, and the good Accident that followed, seems plainly to demonstrate, more than the former Proofs cited. That visible Baptism administer'd in the Name of

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the Lord *Jesus* had both its Distinction from, and Preference to the Baptism of *John*: Else why should St. *Paul* have said unto them, Unto what then were ye baptized? And they have been immediately baptized again, in the Name of the Lord *Jesus*, or in the Name of the Father, and of the Son, and of the Holy Ghost? in Preference to *John's* Baptism? After which Baptism, administer'd in the Name of the Lord *Jesus*, and the laying on of the Apostles Hands, they immediately received special Gifts of the Holy Ghost, most proper to that Age, to fit them for publick Duties in the Church. And by all the three last Texts pointed, and Instances, it appears, that *Christ's* visible Baptism is not *John's* Baptism. Therefore the Quakers Assertion, who pretend it is, appears groundless and improbable. 2dly, The next Thing is to observe, that the Quaker's Imagination seems very perilous to conclude, that they are baptized with the Holy Ghost in a peculiar Manner, as the Apostles and some others at that Day were, and upon that Conclusion absent themselves from the visible Baptism instituted of *Christ*. See *William Penn*, to his Protestant Opponent, who
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in his Answer to *William Penn's Key*, called, *Visible Baptism a Rite of Admission into the Family of God*. *W. Penn's Reply*, page 111. "One would think," said *William Penn*, this Man had "never read the third Chapter of *Mat-* Mat. iii. 11. *thew* and the First of *Acts*." Where Act i. 5. *Penn's* Beginning is with a sort of Wonder at such a Man's Ignorance, or Mistake, that had not read those Texts pointed and cited afore, and by reading them, *William Penn* judged he should have thought as he did, That in as much as *Christ* had promised in the first Chapter of *Acts*, and that according to the *Baptist* in the Third of *Matthew*, the Apostles should be baptized with the Holy Ghost not many Days following that Promise, and for those the last Words the Lord *Jesus* had with them upon Earth, all Christians in general must expect to be baptized with the Holy Ghost in a Manner peculiar, or receive such manner of spiritual Gifts as the Apostles and some others in those Days did receive. The Matter to prove is this, Whether that Opponent were ignorant to account the visible Baptism of *Christ* a Rite of Admission into the visible Church, and not to pre-

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sume all Persons are baptized with the Holy Ghost in a Manner peculiar, as some then were, or whether the Defendant *W. Penn* were too bold to presume that all Believers are baptized with the Holy Ghost as some were in the Days of the Apostles. To be brief, it is agreed on both Sides, that those several Words of *John Baptist*, and of the Lord *Jesus*, cited, are to be understood to signify both the same thing, though Fire be not mentioned in the

Luke iii. 16. Promise of *Christ* in the first of *Acts*, but notwithstanding may be understood by the Words of *John Baptist* in the third Chapter of *St. Matthew*. So likewise the Fire is express'd in *St. Luke*, and not in *St. Mark* and *St. John*; for a Matter of Fact in holy Scripture, is sometimes more briefly express'd, and at the other times by other Writers more circumstantially in Words at length. Agreeable hereunto, let it be understood that according to the Promise of *Christ* in the first of *Acts*, Ye shall be baptized with the Holy Ghost not many Days hence; was probably fulfilled in the second of *Acts* at the Day of *Pentecost*, following the Promise, when they were all assembled together in one Place. And suddenly

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suddenly there came a Sound from Heaven, as of a rushing mighty Wind, and it filled all the House where they were sitting; and there appeared unto them cloven Tongues, like as of Fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other Tongues, as the Spirit gave them Utterance. Now we may reasonably suppose, that admirable Accident was a compleat fulfilling of that Promise of *Christ* aforesaid, to those Apostles and primitive Christians who were appointed to convert the World. And indeed the Words of *St. Peter* in the eleventh of *Acts* appear *Acts xi. 15,* directly to lead us to understand so. And ^{16.} no less a fulfilling of these Words of *John the Baptist* in *St. Matthew* and *St. Luke*, or else we cannot prove that those Words of *John the Baptist* are yet fulfilled, in the *Acts* of the Apostles (or since;) for though many had extraordinary spiritual Gifts shed forth upon *Luke iii. 16,* them, yet none were known to be baptized with the Holy Ghost, and with Fire, but those at Pentecost. And if it be certain, that those Words of the Baptist, and those Words of the Lord *Jesus*, we judge agreeable with them,
were

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Matt. xxviii.
19.

Act. i. 5.

were both compleatly fulfilled, as I suppose they were, then they are not yet to be fulfilled to all Believers in the Church, in that peculiar Manner. Indeed the same Defendant, *William Penn*, did signify his Belief to those Promises in both the Texts cited being fulfilled, tho' he had endeavour'd in his Discourse to make it appear, that the Command of *Christ* to the Apostles in *St. Matthew*, to baptize all Nations, and his Promise to them in the first of *Acts*, were both one and the same Commission; and thereby he pretended, that that understanding of those Texts takes away all Ambiguity of those Words of *Christ* commanding to baptize all Nations, whether with Water or the Holy Ghost, with which the Apostles had Promise of the Lord to be baptized themselves, but not in either Place commanded of him to baptize others with the Holy Ghost, but in the Gospel only, they were commanded to baptize Men in the Name of the Father, and of the Son, and of the Holy Ghost; which is quite a different thing from the other, even as much as this to say, That a good Man or Prophet having received some particular Promise of God, to be invested with

with some extraordinary spiritual Gift, that is his own proper Gift of God, and may be a Means to do others good ; but in that same Promise in which he was made so meet a Receiver of that Gift of God himself, he did not receive Power to be made as God to others, to give or impart such other Gifts to other Men ; for in such Case God is always understood to retain, hold, and reserve the Power and Prerogative of giving such spiritual Gifts to others in his own Hand, and to do it at his own good Pleasure. So likewise, for the Apostles of *Christ* to have received Promise of him to be baptized with the Holy Ghost themselves, they were doubtless so baptized ; but that was actually promised to them in a passive Sense, that they should receive and suffer that holy Accident upon themselves, and to obtain such a Blessing in themselves. But to baptize others with the Holy Ghost is very evidently an active Sense of doing and investing others with the Baptism of the Holy Ghost, as they had received of *Christ*, which is said in Scripture to be the Work of *Christ*. And in that Matt. iii. 11. Promise of the Lord *Jesus*, that they should

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Luke iii. 16.

Acts i. 5.

should be baptized with the Holy Ghost themselves, they did not receive Promise also to baptize others with the Holy Ghost, or that they should be able to do it; but for all we can discern by that same Promise, *Christ* still reserved and kept all the Power of baptizing with the Holy Ghost in his own Hand, who alone with God the Father hath Power to send the Holy Ghost; therefore he alone seems able and worthy to baptize with the Holy Ghost. And therefore, that is groundless Conceit of Quakers to imagine that even the Apostles of *Christ* had Power to baptize others with the Holy Ghost, except the Lord *Jesus* had promised to them in plain Words, that they should actually baptize others with the Holy Ghost; whereas he only promised them they should be baptized with the Holy Ghost. And before *William Penn* had preached or wrote such a Confusion of Sense concerning the Promise of *Christ* to the Apostles, that they being baptized with the Holy Ghost themselves gave them Power to baptize others with the Holy Ghost, and pretended their Commission given of *Christ* after his Resurrection, to baptize all Nations whom they taught to believe,

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believe, was not compleat, or did take place from the Time it was given of *Matt. xxviii.* *Christ* in the Gospel, till the Apostles^{19.} were baptized with the Holy Ghost, and pretended it was all one with a Promise of *Christ* in the first of *Acts. i. 5.* See his *Reply to his Opponent*, page 120, 121. Of which he proved nothing; he should first have considered whether all Christians, at least in those Days, were baptized with the Holy Ghost and with Fire, as some were? And whether those same Persons who were baptized with the Holy Ghost, and with Fire from Heaven themselves, baptized others with the Holy Ghost, as they were baptized? Or else it was in vain for him to have pretended to prove what he pretended, page 124. That Qualification must precede Commission, and that the Commission of *Christ* given in *St. Matthew* did not take place till the Promise in the *Acts*, that they should be baptized with the Holy Ghost, was made and fulfilled; and had it been certain, as *William Penn* pretended, then that Commission of *Christ* to the Apostles to teach *Matt. xxviii.* and baptize all Nations, had not been a^{19.} full Commission, taking place from the Time it was given, but wanted Supplement;

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Matt. xxviii.
18.

ment by his Promise to baptize them miraculously afterwards, which would be absurd to think, since, instantly before, he commanded them to teach and baptize all Nations, he said unto them, All Power is given unto me in Heaven and in Earth. But though he bade them to tarry in the City of *Jerusalem* till they were endued with Power from on high, yet that was not because their Commission to teach and baptize all Nations of Believers, wanted any Supplement, or that it had not taken place at the first Moment it was commanded and given; but because they must stay in the City of *Jerusalem*, not only to wait for the Promise of the Father, and be baptized with the Holy Ghost, in Presence of Men of all Nations, but also to receive Power from on high, to do Miracles, and thereby to convince the World that they were sent of God, and their Ministry was endued with the Power of God. But neither is that any Proof that the peculiar Office of *Christ* to baptize with the Holy Ghost was ever committed to the Apostles, since there is no such thing express'd in any Word of *Christ* in that Commission, or of his Apostles afterwards; and to seek to find
Proof

Act i. 4. 8.

Act ii. 5.

Proof for that in the Promise of *Christ*, that they should be baptized with the Holy Ghost themselves, is proved to be a groundless Way of Argument and makes no Proof at all, at least, except the Apostles had confessed they could, and in their Practice had been known to baptize others with the Holy Ghost; it seems not reasonable to suppose it, except it had been either promised of *Christ* to them, or performed by them; neither of which things doth appear by the Scripture. And that Assertion of *William Penn* is confuted already, and is all the Ground of Proof he had to plead that the Apostles baptized Believers with the Holy Ghost, even his pretending that that Commission in *St. Matthew* to teach and baptize was not to take place till they had received a Promise, and that fulfilled in them to be baptized with the Holy Ghost; so he would have a Command to take place and receive Power by a Promise, and an active Duty to be performed by virtue of a passive Benefit received, which would be a making of a Command and a Promise to be but one thing, cannot be consistent with Reason, but makes a Confusion of known and received Sense

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of Words: Which the Practice of the Apostles clearly reprove; for after they were baptized with the Holy Ghost themselves, yet they, as Ministers of *Christ*, ordered to be done, and baptized others with visible Baptism with Water. And we cannot prove by the Scripture, that Believers in general, but only some particular Persons, were baptized with the Holy Ghost, and with Fire, in that Manner peculiar, as it was promised in the Words of *John* the Baptist, and by the Lord *Jesus*. Therefore it is most reasonable to conclude, and otherwise it doth not appear, That that Promise of *John* Baptist, he (*Christ*) shall baptize you with the Holy Ghost, and with Fire; and that of *Christ*, Ye shall be baptized with the Holy Ghost not many Days hence, are to be understood with Restriction to those, you and ye, are chiefly to whom it was known to be performed, but not to all Believers in general: Neither is it any where promised of *John* Baptist, or of the Lord *Jesus*, that all Men, or all Believers, shall be baptized with the Holy Ghost and with Fire, or with the Holy Ghost (to be understood in a Manner peculiar, extraordinary, or miraculous)

raculous) for what was promised to some (as exprest, to you and ye) then in hearing, doth not yet appear that it was to be understood to extend to all Christians in general, except the Accident had followed to all as it did to some that all had been baptized with the Holy Ghost or received extraordinary spiritual Gifts, as some did. Therefore, I see not any Ground of Proof the Quakers have to think, much less conclude, that all Believers are baptized with the Holy Ghost, that is, in that signal and notable Manner as some were in the Apostles Time; except they also can speak with other Tongues, without human Learning, and do such other miraculous Works as some, yet not all, in that Age did. For there is one notable Instance in Mind, to be remarked, and which seems to prove, That those Promises aforesaid, to Disciples then present, were fulfilled in a signal Manner to some, and yet not to all the Faithful in general. Even some other Words of *Christ*, a Promise to Believers, and those seem more likely in my Opinion to be understood to extend to all Believers of that Age, than those already cited, where he promiseth in the Gospel according to *St. Mark*,
And

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And these Signs shall follow them that believe; in my Name shall they cast out Devils, they shall speak with new Tongues, they shall take up Serpents, and if they drink any deadly Thing it shall not hurt them; they shall lay Hands on the Sick and they shall recover. Now it is the Business to consider and prove whether those Words of *Christ* last cited, which are directly to be applied to Believers of that Age, the Lord hath said it to prove true Believers with those same Signs, as he plainly saith, These Signs shall follow them that believe in my Name. I say, the Business is to prove whether such Signs followed any Believers? And then, whether they follow all that believe in his Name? I shall first shew how it appears, that such Signs as the Lord there promised should follow those that believe in his Name, did follow upon some that were then in hearing, or of that Age. And then 2dly, That it will not appear that such Signs follow all that believe in his Name. And first, It did appear that the Signs followed some that believed in his Name, and that notably as the fulfilling of those other Promises already consider'd; as apparently manifest in divers Places of the *Acts* of the Apostles. Did they not speak

Matt. xvi. 17,
18.

Act. xvi. 18.

Act. ii. 4.

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Speak with new Tongues? See *Acts* ii. *Acts* xxviii. 5,

4. Did they not cast out Devils, *Acts* xvi. 18? Did they not lay Hands on the Sick and recover them miraculously, *Acts* xxviii. 5, 8? And when St. Paul had gathered a Bundle of Sticks on purpose to burn them and warm himself, did not a Viper come out of the Heat and fasten on his Hand, and he shook off the venomous Beast in the Fire and felt no Harm? Again, he discourses with the *Romans*, and shews, that the Power of his Ministry and Apostleship was manifest to them and the Gentile World, through mighty Signs and Wonders, by the Power and Spirit of God. St. Peter also did great Signs and Wonders by raising to Life one dead Body, who was appointed to live for the Confirmation of Faith. And others struck down dead at his Word by the mighty Power of the Holy Ghost in him who were worthy to die, for a Sign and Example, and to make other Liars beware and amend, to confirm the Faith in those Days. And, doubt not, some other Apostles and primitive Christians did Signs and Wonders. These are some Instances of what the Apostles and those at Pentecost did to prove the Point in hand,

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hand, by a few of those signal Miracles which followed some Believers, according to the Promise of *Christ*. And if *St. Paul* (or some other Apostle) had drunk some deadly thing unawares, as the Viper fasten'd on his Hand, no doubt it should not have hurt him. Now since the Apostles did Miracles, Signs and Wonders, in such several Manners and Ways, it shews that these Words and Promises of *Christ* in *St. Mark* to Believers (given for Signs) were compleatly fulfilled in them, and perchance in some others of that Age, but not in all in general. And these Matters of Fact, very equally and agreeably fulfilled in them, as those other Promises of *John* the Baptist and of the Lord *Jesus*, cited, concerning them who should be baptized with the Holy Ghost, in a Manner peculiar, so as to be known to have some extraordinary spiritual Gifts shed out upon them. 2dly, But can any faithful Christian in this Age, believing in the Name of the Lord *Jesus*, cast out Devils? However, could every one? Can he speak with other Tongues that he never learned by human Education? Or could he shake a Viper off his Hand and feel no Harm? Can he
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lay Hands on the Sick and recover them miraculously? Or durst he make an Experiment to drink some deadly Poison? Or can he do any such Miracles as some Christians once did in the Apostles Time? For we see not one that doth to manifest his Faith. And yet may we not safely conclude that Multitudes of Christians in many Generations since that Age of Miracles, have believed in the Name of the Lord *Jesus*? And that many to this Day do truly believe in him, I think none will doubt, who consider the Confessions and Behaviours of the best Christians. Yet not one of all these (I wot) ever did such a Miracle as some Apostles and primitive Christians have done. It seems plain therefore, that all Believers, to be saved, never did receive any such extraordinary spiritual Gifts, or Gifts of Miracles, Tongues, or miraculous Healing, as the Apostles and some primitive Christians did receive, in whose Presence and Hearing those Promises, to be baptized with the Holy Ghost, and to do Miracles, were made. Neither can we prove that any other Christians since the Apostles Days were ever baptized with the Holy Ghost, and with Fire, as those at

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the Days of Pentecost were. And yet the Reason seems very great why we may judge they were not: Because never any Christians since then had the World to convert to the Faith, nor were they in that same manner appointed and sent of God to give Signs to the World of the Truth of the Ministry, and do Miracles in the Sight and Presence of the Nations and Multitudes of Unbelievers. Since those same Apostles and first Age of Ministers, by the help of God, laid the Foundation of the Christian Faith, an extraordinary Work amongst the Heathens, Jews, and Barbarians, that knew nothing at all of the Lord *Jesus Christ*, or his Gospel before; and all succeeding Ministers of *Christ* were appointed to build upon the same Foundation which they laid. But we may reasonably conclude, that without extraordinary spiritual Gifts and Miracles, and the Will and Power of God being with them, they could have done nothing of all which they did, but must quickly have been dispersed and brought to Shame; because they taught a Doctrine nothing pleasing to human Fancy, wordly Pomp or Grandeur. But since we are to build upon the Foundation
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that *Christ* and his Apostles have laid for us; and since the World is converted to Christianity that will believe and regard what Miracles were done at the first Promulgation of the Gospel, the rest must either believe by the same ample Means of Conviction upon Record, and the Example of all the Faithful ever since, or else suffer the Rebuke of Almighty God, and not expect renewed Signs and Wonders, to convince them of the Truth of the Gospel, as formerly were done. What Reason then have Quakers to imagine they shall be baptized with the Holy Ghost, and with Fire, as some then were? And receive such extraordinary spiritual Gifts as the Apostles had? I cannot tell. Therefore, I conceive, they absent themselves from the visible Baptism of *Christ*, administer'd in his Church (according to his Command, and by virtue of his Commission) with great Peril to themselves. Let them calmly consider hereof, and judge in themselves, what their Condition seems to be; for this Reason I put them in Remembrance. I shall add a few Words more in this Digestion for the sake of the Weak, and to vindicate the Justice of God in his Dealing with

Christians. If any one say, Is not God just? And is he not almighty and good, to give as ample spiritual Gifts to some Christians now, as he hath done to others in the Apostles Days, who desire to make good Improvement of the same? I answer, the Reason was intimated and shewed in the last Page, and we must understand that God is infinitely just and good to all Men, one as well as another, and he is almighty, merciful, and gracious to bless and save all them that seek him in Sincerity, especially to those that seek him in the right Way of Obedience to his Word, and by those special Means he hath appointed; whereby they may be instructed and saved. And the Reason specified argues very strongly, that God is infinitely wise and just in dispensing spiritual Gifts (and doubtless so in Temporals also;) but Experience may well inform us, he giveth not the like extraordinary spiritual Gifts to all Men, as he has done to some, nor to any in these Days, as he hath done to some in the Days of the Apostles, because he sendeth them not into the World on the like extraordinary Duties, as he hath done others in those Days. Yet let them consider, he is never-

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nevertheless just, and merciful, and good to them, his Grace is sufficient for them; *2 Cor. xii. 9.* let them obey his Word and he will save them thereby: And Salvation is as much a real good, and as great a Blessing as the best can desire or enjoy. And it is more than those must have who had received extraordinary Gifts, if they did *Eph. v. 5.* not become holy in their Lives and Conversations, and walk humbly and piously before the Lord. And the discreet Persons may soon consider, and discern, that it seemeth not so easy for them to walk humbly, and be lowly in Heart and Mind, who had received of those extraordinary spiritual Gifts, as for those who receive none such, but a sufficient Measure of ordinary, saving and sanctifying Graces to live virtuously. And, therefore, it seems to be a most dangerous sort of aspiring Pride in their Hearts, who ambitiously covet those manner of extraordinary spiritual Gifts more for Ostentation than Need, who are neither appointed or sent of God to go on Business of such extraordinary Duties in the Ministry (if on any Duty at all therein) as those Apostles of *Christ* were appointed to perform. And no less seems it an insolent Practice of Men
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contumaciously tainted with spiritual Pride and Imposture too, to imagine and pretend they have any such Manner of extraordinary spiritual Gifts, when they have none of the Signs, Miracles, or Works to produce, whereby to make manifest that they have received them.

And, it may be also considered in this part, that it seems not meet to conclude, (however I do not) nor will any Man affirm. I am persuaded, that those extraordinary spiritual Gifts, such as Prophecy, Tongues, and Miracles of healing, which God shed out upon some in that Age, for special use to qualify them for Duties in the Ministry, were the most sanctifying and saving Graces of the Spirit of God, the Holy Ghost. But rather seemeth to me they were not, because they were never shed out upon all Believers in general, nor, I suppose, were they always alike present with those that received them, but as they were given to some only, and not to others, so were they present with them at some times more than others, as it well pleased God for the Use of edifying to the primitive Church, and then withholden when the Church was established in the Faith. But it is not
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my Business to resolve that Point in Discourse, but leave it to Almighty God who best knows what his own Gifts are, and how much they sanctify those that receive them. Only a thing intimated in the foregoing Page, the Lord *Jesus* makes manifest in his Word, that if they lived not piously who had received Gifts of Miracles and done marvellous Works in his Name, they were not saved (in their Sins) where he saith, Many will say unto me in that Day, Lord, Lord, have we not prophesied in thy Name? And in thy Name have cast out Devils? And in thy Name have done many wonderful Works? *Matt. vii. 22,* And then will I profess unto them, I *23.* never knew you; depart from me ye that work Iniquity. And it is certain, and that according to St. *Paul's* plain *1 Cor. xiii.* and large Demonstration of the Matter *30.* that the several Sorts and most ample spiritual Gifts will not save any Person or Work effectually in his Heart to make him holy, and sanctify him without Charity, which worketh with other Graces in all true Believers, to make them become holy, pure in Heart, and meet to be sanctified and saved. And without which they are nothing

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as they ought to be, whatsoever other spiritual Gifts they have. But then it may be considered, a Man may make bad Use and Improvement of those spiritual Gifts God seeth best to bestow upon him, be they ordinary or extraordinary, or by the Help of God who is with the Just, he may make good Use and Improvement thereof, if he will endeavour so to do. But since then, it appears we may be as happy and be saved, as well without those extraordinary Manner of spiritual Gifts, as with them, if we have Faith, Hope; Charity, and since we see not the Necessity of them at this time of the World, for the begetting and Establishment of our Faith; and since we perceive that God who is infinitely wise in all his Dispensations doth not see best to bestow the extraordinary spiritual Gifts upon us, let us be content with ordinary spiritual Gifts, and thank him for his Grace. To return: there is one other Text of holy Scripture not yet mentioned, wherein *St. Paul* speaks of Baptism with the Spirit, which is the same as Baptism with the Holy Ghost. That Apostle saith, for by (or rather with) one Spirit, we are all baptized into one Body, whether we be Jews or Gentiles, whether we be
bond

1 Cor. xiii.
13.

1 Cor. xii. 13.

bond or free ; and have been all made to drink into one Spirit. But as I assent to Mr. *Tho. Bennet's* large Explanation of that Text compared with many others, and suppose it does there chiefly signify, and mean those who were endued with the extraordinary Gifts of the Holy Ghost, though I conclude it hath a certain Relation also to those, and every one of those who are visibly baptized in the Name of the Father, and of the Son, and of the Holy Ghost, and obtain Remission of Sins, and inward cleansing and sanctifying Grace of the Holy Ghost in an ordinary, saving, and sanctifying Manner, and those who come worthily to the Lord's Supper do thereby drink into that one Spirit, and who do not receive unprofitable Signs, but the quickening Grace and Spirit of God to make them living Members of that one Body the Church of *Christ*. This is my Sentiment: But if any one desire a larger Explanation of those Words of our Apostle, let him read Mr. *Bennet's* Confutation of Quakerism, p. 234. to 254.

The other Objections, which the Quakers have invented against visible Baptism, seem not to me so material, since these their two main points I have

handled, upon which they build their Confidence to dissent from us, appear to be groundless, as having no Evidence in holy Scripture, whereby to prove them. Namely, 1st, That they assert the visible Baptism instituted of *Christ*, and practised of his Apostles and the Church ever since, is the Baptism of *John*. 2d. In that they presume that they and all true Believers are baptized with the Holy Ghost in a Manner peculiar or extraordinary, as some in the Days of the Apostles were baptized, neither of which doth appear according to their Sentiments. But the contrary seem evident as I have shewed by Scripture, Reason and Experience, concerning those two Pretences, their ground of Objection. Therefore all their Arguments derived from thence, are groundless and invalid. Yet, for the farther Satisfaction of the Reader, I shall answer their other Objections chiefly. See, 3dly, in Mr. *Barclay's* Apology, having spent much of his Logick to shew, (as contrary to the Sense of the Words appears) that the Commission of *Christ* to the Apostles in St. *Matthew*, enjoin'd them to administer an invisible Baptism with the Holy Ghost, not a visible, or Water Baptism, he saith,
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Page. 293.

Matt. xxviii.
19.

" It is a Maxim yielded by all, that we
" ought not to go from the literal Signi-
" fication of the Text, except some ne-
" cessity force thereunto, but no urgent
" necessity in this place forceth us there-
" unto, therefore we ought not to go
" from it. I answer, his Argument there
is groundless, as being founded upon
nothing but deceitful Pretence, to inti-
mate that we go from the literal Signi-
fication of the Text, who understand
that we are to administer a Water Bap-
tism to the Bodies of Christians. For
we keep to the literal Signification, the
plain and true Sense of the Text, ac-
cording to the general Phrase of Speech
and Meaning of the New Testament in
this Thing, else what did he pretend
to call the literal Signification of the
Text? I wot, he knew not. For at
first, I have proved at large (as my dis-
cerning and impartial Reader may un-
derstand) that where ever Baptism in
the New Testament is said to be admi-
nistrated to the Bodies of Believers, Wa-
ter is no where mentioned, except some
other thing were to be related in the
foregoing or following Words, besides
only baptizing the Persons, that in
course of Words Water be mentioned to

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shew how, or why such a thing were done, or came to pass so or so, instantly before or after baptizing the Person is mentioned. Because Water is the only suitable liquid Thing always used, and there is no other such in the World to baptize Persons Bodies withal, having been ever used when Baptism was administered of Men, whether of *John*, his Disciples, or of the Disciples, and Apostles of Christ, or any others. And therefore not usually mentioned but always understood to be used. What must we baptize the Bodies of Men, Women and Children withal but Water? How then do we go from the literal Signification of the Text? Whereas Water was always understood to be the Liquid Thing wherewith to baptize Persons? He might with as much Reason have intimated that a sharp Knife was not understood to have been used when ever Circumcision is mentioned in the Scripture to have been made in the Bodies of Persons in the Jewish Church. And yet a sharp Knife was never mentioned except for some other Reason than to express the usual Practice of circumcising Persons. What would he not call the one only Phrase of Speech and Sense that was under-

understood the literal Signification of the Text? Would he call the Work of God upon the Heart circumcising them with the true Fear of himself, and giving them Grace to become righteous Men, the literal Signification of the Text? Nay, surely that was the Mystical Signification of those Texts in the Old Testament. And in like, as *Christ Jesus* hath a peculiar Baptism with the Holy Ghost, wherewith he alone can baptize the Hearts of Believers, cleanse them from natural Corruption, sanctify them with the Holy Ghost and make them Inheritors of eternal Life and Glory, but we neither discern or know, to say, when or how he doth it, yet we believe he doth it. But doubtless that is the Mystical Signification of those Texts in the New Testament, speaking of his baptizing Persons with the Holy Ghost. And the literal Signification is that wherewith the Ministers of *Christ* ever did or can baptize Persons with Water, in the Name of the Father, and of the Son, and of the Holy Ghost. And before Mr. *Barclay* had intimated that the literal Signification of that Text in *St. Matthew* specified, is on the Quakers Side or Sense of understanding it,
(since

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(since neither Water nor the Holy Ghost is mentioned, as the Subject Matter for Ministers to baptize Persons withal) he should first have proved that *Christ* had commanded the Apostles to baptize Men with the Holy Ghost, and that the Apostles had confessed that they could and did baptize Believers with the Holy Ghost, in a ministerial Way of their Duty in the Church. Whereas it is evident by the Words of the Text, he did not command them to baptize Persons with the Holy Ghost, but to baptize them in the Name of the Father, and of the Son, and of the Holy Ghost. Neither did the Apostles themselves ever say, (that we know of) that they could baptize Persons with the Holy Ghost, but it is evident by their Acts in their Ministerial Duty and Practice that they baptized many Persons with Water, and caused to be done, and that in the Name of the Father, and of the Son, and of the Holy Ghost; or else it is no less evident they did not baptize them in the right Form of Words which the Lord enjoined them to administer Baptism withal. And it would be ill done to impute a Mistake to them, except we certainly knew that they were

Matt. xxviii.
19.

were incapacitated, either through Mis-
understanding or Forgetfulness, to use a
right Form of Words of Christian Bap-
tism, which the Lord in that Com-
mission enjoined them to use when they
baptized Persons whom they also taught
the Word of his Gospel, and who be-
lieved in him. And I scarcely need to
add, except to illiterate Persons, that
the Greek Verb ^{*baptizo*} ~~*baptizo*~~, to be spoken
in English, is, *I wash*, whence the Parti-
ciple of the Present Tense *washing*, is
the same Action in visible Appearance
as baptizing spoken after the Greek
Word, and the washing of other Things
so far as concerns the external Action,
but spoke after the Beginning of the
Word in different Languages in com-
mon Phrase of Speech, and so used in
Holy Scripture, proved by comparing *Matt. iii. 11*
the Greek with the English in those *Mark vii. 4.*
Texts pointed in the Margin. Only *Luke xi. 38.*
when we administer Baptism and speak
of it, we speak according to the Use
of the Greek Verb *baptize*, not being
our vulgar but peculiar Word, there-
fore more proper to speak, than wash,
in that special Duty and concerning it,
as is the baptizing Christians, in the
Name of the Father, and of the Son,
and

and of the Holy Ghost. Which was practised by the Apostles in no less than ten Places in the Acts. All which Parts and Circumstances exactly agreeing one with another constrain us to understand, that it was a visible Water-Baptism, that the Lord *Jesus* enjoined the Apostles to administer to the Bodies of Christians. Therefore, Mr. *Barclay's* Pretence, *P. 293*, That the literal Signification of the Text is on the Quakers side is groundless, and it was a mere Piece of Guile to the Simple, for him to have intimated. And as groundless his Assertion which he endeavoured to defend with a large Piece of Logick, that the visible Baptism which the Apostles of *Christ* administered to Believers, was *John's* Baptism; the contrary I have proved, *P. 275, 276*, though it was administered with Water as *John's* Baptism. And yet if *Calvin* or any other Protestants did understand that the Water-Baptism administered of the Disciples of *Christ* before his Sufferings and Death, and then of his Apostles after his Resurrection according to his Commission in *St. Matthew* were the same with *John's* Baptism, with some difference of Circumstances in the Manner

and Form of Administration, yet I see but little Harm in that understanding of it, in as much as both were from Heaven and by the Appointment of God. For that is none of the Difference between Quakers and us, except that the Quakers mistake themselves hereby.

For though *Calvin* or some other Protestants thought that the Water-Baptism which *Christ Jesus* instituted, was the same with the Baptism of *John*, though that were their Mistake, yet they must needs confess it had the Difference of Circumstances as I have said, and they understood no Harm in that Thought to hinder their coming to the Baptism that *Jesus* instituted, but thought rightly in this Thing to say, that it was sufficient unto them to know that *Christ* had appointed a Water-Baptism to be administred to the Bodies of Believers practised by his Apostles according to his Will before his Sufferings and Death, and commanded of him after his Resurrection, to be administred in the Name of the Father, and of the Son, and of the Holy Ghost. This is sufficient for them to believe and know concerning visible Baptism, who come

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thereunto in Faith and Obedience to him. And, I say, this is the Substance of the Matter, and sufficient Proof for Example and Authority to us to continue Water-baptism a perpetual Ordinance in the Church; who understand it is not the same with the Baptism of *John*, as well as they who think it is the same, but with Difference of Circumstances, viz. in the Manner and Form of Words in Administration. And doubtless, that Command of *Christ* to the Apostles, with Example of their consequent Practice, is sufficient Authority for our consequent Practice in the Church to this Day, and will be so to the End of this World. And it seems not to me very much significant to dispute whether it were the same with the Baptism of *John* (with the aforesaid Difference in the Form of Administration) or not; because that neither makes or destroys the Authority of its Continuance, yet the Reason is clear, why it is not the same with the Baptism of *John*, because it was instituted of *Christ* and commanded of him to be administer'd to the Nations of Believers. Therefore it is a Baptism of *Christ's* Appointment, and not the same with the Baptism of *John*. And I suppose, that this Enlargement
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and Reason may help to shew the Vanity of the Quakers Arguments, and the Emptiness of Reasons and Apologies they make to absent from visible Baptism in the Church of *Christ*, pleading, that Water-baptism is the Baptism of *John*, and not to be continued, since it is instituted of *Christ*, and of him commanded to be administer'd to all Nations of Believers. But if it had been the same with the Baptism of *John*, was not that *Mark xi. 30.* from Heaven and by the Appointment of God? And was it not a Means of Conversion and Blessing to the World? But this to say, is the great Delusion of *Matt. xi. 12.* Quakers; they take Thought for Proof, ^{13.} and Mistake for Evidence, as in the Words following, in that *John* the Baptist said, I indeed baptize you with Water unto Repentance, but he that com- *Matt. iii. 11.* eth after me is mightier than I, whose Shoes I am not worthy to bear, he shall baptize you with the Holy Ghost and with Fire.

That Scripture only intimates and declares, that *Christ* was to come after *John*, as he did, and that he had a peculiar Baptism of his own proper Administration, with which he should baptize those in the hearing of *John*,

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as he promised (and haply many others) and that his Baptism was more excellent than the Water-baptism with which *John* baptized them: He shall baptize you with the Holy Ghost, and with Fire, saith the Preacher. So likewise in *Matt. iii. 12.* the following Verse, he speaketh of other mighty Works that *Christ* was to do when he was come, such as the Apostles or Ministers never did, or were reputed to do. But does that Scripture, repeated, at all prohibit all Water-baptism, after *John*, to be administer'd to Believers? Not a Syllable of that; neither can it be so understood with any Shew of Reason, except *Christ* had abolished Water-baptism, and discontinued it when he appeared; for those repeated Words of *John* Baptist, do only shew which was the greater to be administer'd, and prohibit not the less. No more do those Words of *Christ* in the first of *Acts*, his Promise to the Apostles, Ye shall be baptized with the Holy Ghost not many Days hence, prove more than that they should be baptized with the Holy Ghost themselves, who heard the Lord speak and promise to them; for the Lord doth not there promise that all Believers shall be baptized with the Holy Ghost in such

such Manner as they. Neither doth it appear, therefore, to be safe or reasonable to understand, that that Promise to the Apostles should in the least disanul the Command and Commission of *Christ* to them in St. *Matthew*, how and with *Matt. xxviii.* what Words they should baptize all Nations of Believers; for certainly we must not understand him first to have given a Command to the Apostles, how to baptize all Nations, and then understand him to disanul that Command by a following Promise to the Apostles, that they themselves should be baptized with the Holy Ghost. Whereas in the Promise he speaketh not a Word of disanulling, altering, or completing the Command and Commission to baptize all Nations. What might he not command his Apostles to baptize all Nations by such Means and with such Matter as they understood, and in such Form of Words as he prescribed to them, and yet see it meet, and be well pleased to promise and perform that they themselves should be baptized with the Holy Ghost, with which he alone could baptize them? Is there any Discord of Sense, or of the Words of any other Texts of Scripture in all that Promise and Command? For I may not at all suppose, according to *W. Penn's*

W. Penn's Re-
ply, p. 124.

improbable Doctrine and Assertion, That that Commission of *Christ* to the Apostles, in *St. Matthew*, did not take place to receive Authority of *Christ* till that Promise in the *Acts* was given to make it compleat. And so he would have the Power of that great Commission which extends to all Believers, to have Admission into the Church and Family of God by Baptism, to be esteemed invalid, till it received Virtue by his Promise made to some; but as his Pretence in that part is groundless of Reason and Proof to defend it, and is nothing but Imagination and Mistake, or Delusion: So neither are we to regard his Doctrine in that Point, but account it as pernicious, as teaching Disobedience to that great Command of the Lord in the Gospel, not only to the Apostles but to all their Successors, Ministers of his Word, and Contempt of his Ordinance, instituted by virtue of that Command and Commission, to go into all the World, and not only to teach all Nations, but also to baptize all those that believe the Word and repent, for the Remission of Sins. But thus the Quakers handle the Text last pointed: They take their own Imagination, their Sentiments and Opinion for Proof and Cer-

tainty. Then upon those Thoughts they speak and write Assertions and Arguments, and make Answer to Objections made against them, without any express Words of *John* the Baptist, or of the Lord *Jesus*, or Example of his Apostles, as appears in this Part concerning visible Baptism. And such is Mr. *Barclay's* Method there in his Apology, when he asserted only by gross Mistake his own Will, or Opinion, and then even intimates, that there is a literal Signification of the Text on the Quakers Side, and argues that Water-baptism is no perpetual Ordinance in the Church. *Bar. Apol.* page 281, 282, 283, &c. Because he had imagined that the Water-baptism which *Christ* employed his Disciples to administer was *John's* Baptism, and because *John* contradistinguished in the Sense of his Words between his Water baptism and the Baptism of *Christ* with the Holy Ghost. And because St. *Paul* saith, There is *Eph. iv. 5.* one Lord, one Faith, one Baptism. This said, is the Substance and Ground of his Proof and Arguments for Quakers concerning Baptism. But since his Ground of Proof in that Doctrine is but only his Thoughts and Imagination,
and

and the contrary appears, by the plain and perfect Words of holy Scripture, his Doctrine must be esteemed unsound and invalid, as being no Proof at all, that any Man ought to absent from an Ordinance that *Christ* has instituted in his Church. And those Words also of *St. Paul*, understood and applied in a right Sense, which that Apostle made use of, as congruous Argument to teach and persuade Men to a Unity in the Church; for as I have intimated, and that according to the Scripture in this Case, it doth appear, that the Lord *Jesus* neither commanded his Apostles to baptize Men with the Holy Ghost; neither did they ever say or confess, that they were sent to do, that they could, or did baptize Persons with the Holy Ghost, it is impossible that *Mr. Barclay* had any plain or literal Sense to plead for in the Text, or that he could ever prove that the Apostles themselves baptized Believers with the Holy Ghost, but with Water they baptized Believers. And yet *William Penn* pretended to prescribe a Method how the Apostles were appointed of the Lord to baptize Persons with the Holy Ghost. Which *Dr. Lesley* plainly saith is Blasphemy to assert; and reasonably

ably concludes, that none can baptize with the Holy Ghost but *Christ Jesus*, who can send and bestow the Holy Ghost; which is Blasphemy to ascribe to any Creature. See in his Discourse proving the divine Institution of Water-baptism, page 17. And I plainly confess, I am much of his Opinion, as I have intimated, page 303. But if to baptize with the Holy Ghost be to send and bestow the Holy Ghost, give spiritual Power to do Miracles, give divine Grace, cleanse and sanctify the Soul, as I judge all confess, it is surely better said to be the peculiar Work of *Christ*, and to remain in his own Hand and Power, than to be committed to Men to be done of them; and that especially except we had any Proof in his Word, shewing or saying that he had ever committed that peculiar Office to Men. Yet hear *William Penn* in some particular Expressions in a Reply to his Protestant Opponent, page 125. In which Piece he had laid the Foundation of his Discourse with Accuracy in the Quakers Manner, as I intimated, endeavouring to produce certain Proof and Sense of Doctrine for their Opinion, and that the Apostles of *Christ* baptized Persons with the Holy

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Ghost (pleading for such an Understanding of those particular Texts of Scripture concerning Baptism, as I have done and shall yet reprove.) He boldly asserts, that that Baptism commanded of *Christ* to the Apostles, *Matt. xxviii. 19.* “ would have been ambiguous had not “ that Passage, *Acts i. 5.* preceded, “ which made it needless to tell us, “ what Baptism they were to baptize “ with, and what not.” Then he repeats the Words of the Lord *Jesus* to the Apostles. For *John* truly baptized with Water, but ye shall be baptized with the Holy Ghost not many Days hence. Where, in the first Part, it is evident, that *William Penn* understood the visible Baptism that *Christ* instituted and baptized Persons withal, by Means of his Disciples, to be the Baptism of *John*, without any Ground of Proof at all for his Understanding, but that both were administer’d with Water. And in the second Part he presumed, that the Apostles were appointed of the Lord *Jesus* to baptize Persons with the Holy Ghost, without any Proof for those Sentiments, but only his Thoughts; because the Lord *Jesus* promised to them, that they should be baptized with the Holy Ghost themselves.

themselves. Of the great Error and Mistake of those who retain those improbable Sentiments, I have discouraged and shewed, page 301, 302, 303, &c. and shall not enter upon it now again, yet shall enlarge hereafter.

But Mr. Penn proceeded in his Manner in the same page, and peremptorily made his own Construction, and taught his own Sense of the Words of *Christ* in the Gospel, perverting the plain Sense that all other Christians do understand and maintain by the Words; and as though he had been explaining the Words truly in behalf of *Christ* or his true Ministry; he saith, “ Therefore See in his 125th Page
“ not with *John’s* Baptism any more,
“ but with the Baptism of the Spirit do
“ you go teach all Nations, baptizing
“ them through the Holy Spirit, into
“ the Name of the Father, of the Son,
“ and Holy Ghost, make them true
“ Jews, true Israelites, in whom is no
“ Guile.” There his Period. But would not any discerning Person admire to perceive how that Man opposed all Christians in the World, except Quakers, in pretending to explain yet rather perverting the Words of *Christ* in the Gospel so! to change and alter the Sense direct-

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Matt. xxviii.
19.

ly : Yes, and the Words too to his Readers (according to his own deluded Fancy and Imaginations) with a Gingle of other Words thwarting and opposing the right Sense agreed of by all faithful Men, and teaching another Sense and another Doctrine : For *Christ* commanded, Go ye therefore, and teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost. And *William Penn* proposed his own Gingle of Words instead thereof, a plain Confusion of Sense is it, that he offered to be understood, Do you go teach all Nations, baptizing them through the Holy Spirit, into the Name of the Father, of the Son, and Holy Ghost : Directly perverting the Sense of the Text, for in the true Sense of the Text, the Holy Ghost is rightly understood to be God, the third Person in the blessed Trinity, mentioned in right Course of Words after the Father and the Son, in equal Power with the Father and the Son, in proper Order, as the Author and Sanctifier of Baptism, as God in whom the Persons to be baptized are to believe, as in the Father and in the Son, in whose Name they are to be baptized, as in the Name of the Father, and of the Son, in whose Name,

as in the Name of the Father, and of the Son, they must hope to be blessed and saved, defended, preserved and strengthened, to continue and persevere in his Service and be sanctified, being baptized in his Name, or if they will understand it so, into his Name, but with Water, with which Ministers may baptize Persons in his Name. And since the Lord hath promised to be with them always, even unto the End of the World, and hath promised that the Comforter, the Holy Ghost, shall be sent from the Father and from the Son, and shall always be with them who continue in his Service, obeying his Word, for then the Blessing of the Father, and of the Son, and of the Holy Ghost, will be with them, to keep them in his Way, and to compleat their Blessing; and is not this a right and perfect Sense to believe and understand concerning Baptism? Why cannot Quakers think and believe the Word as other Christians do? And this to say now in hand, that is both Truth, good Sense, and Reason, that the peculiar Work of *Christ*, to baptize with the Holy Ghost, is rightly appointed to continue in his own Hand and Power? Is it any Restraint to him
to

to do it how and when he well pleaseth, who can do all things whatsoever he will? Who alone can change Mens corrupt Natures and sanctify their Persons. Either is there any need to doubt of his doing this to them who call upon his Name in a faithful Manner at his visible Ordinance, and purpose to serve and obey him; since he hath promised that he will always be with them, who do so, believe and obey him. And that the Holy Ghost shall abide with them

Matt. xxviii.
20.

for ever. Cannot *Christ* best perform his own peculiar Baptism with the Holy Ghost himself, in Persons, in whose Hearts he dwells? And the Holy Ghost sanctify them, in whose Bodies and Souls he al-

John xiv. 16.

ways abides? And cannot *Christ*, if he please, in an Instant of Time, baptize a Person with the Holy Ghost, even whilst a Minister is baptizing him with Water, and calling upon his Name? How can any contradict, but he may well please to make that Instant of Time the first Minute that he will send the Holy Ghost into the Hearts of baptized Persons, to change them from a State of natural Corruption, receive them into special Favour, and grant them Remission of Sins, give them more Grace than before,

to

to amend their Lives and justify them, make an holy Change or Regeneration in them, and sanctify them; to do which is to baptize them with the Holy Ghost, no doubt, and that in a saving Manner: His inward Work in our Hearts is mystical to us, we cannot describe his most wise Methods of Proceeding, his Works are past finding out; but I am ready to conclude, he is most fit and worthy to baptize with the Holy Ghost himself, and that he doth it, and doth not deify his Ministers to do it, or commit that Office to any of them. But it is a great Joy and Encouragement to us to follow him in humble Obedience, that he hath promised to save us when we believe and repent, and that he will give us Grace and good Things when we ask them of him. But what Reason have we to suppose that the Apostles did, or any Ministers can baptize Persons, with the Holy Ghost, without a Word of Command or Commission given of the Lord so to do? I see none at all: He only commanded the Apostles to baptize Persons in the Name of the Father, and of the Son, and of the Holy Ghost; but neither hath he bid us to consider the Weakness of the Matter to be used to baptize

baptize Persons withal : That is no Part of Faith or Duty to consider it ; but a Part of their own shallow Reason, and Infidelity in them who reject his Ordinance for the Weakness of the Water, who think it signifies nothing to be used in Baptism, though it is nothing of the spiritual Grace or Thing to cleanse our Hearts, or to baptize us with the Holy Ghost. It is used for a Sign to us of his spiritual Cleansing our Hearts. Again, it is used as a Thing proper to wash the Body, and as in Baptism, wherewith we may baptize and compleat a visible and decent Duty in the Name of God, and in Obedience to him, and in the Sight and Knowledge of Men ; but we are not to regard the Weakness of the Subject matter, wherewith the Body is to be baptized, but the Power and Goodness of God, in whose Name, and by virtue of whose Command and Obedience thereunto, the Duty is to be done according to his Appointment.

But *William Penn* taught to say,
 “ Baptize them through the Holy Spirit,
 “ rit, into the Name of the Father, of
 “ the Son, and Holy Ghost.” There
 he taught a Sense to make the Holy
 Ghost

Ghost the Subject-matter to baptize Persons withal, or through. Notwithstanding at the Close of his Sentence he did acknowledge him to be God also, in whose Name Persons must be baptized. But are the first Part of his Words therein any good Sense? Or are they according to the Text to understand the Holy Ghost to be the Subject-matter with which the Apostles were commanded to baptize Persons, or baptize them through, as well as God in whose Name they were commanded to baptize them? Surely no: Let Men of Understanding consider, that can but well read the Text and compare it with *W. Penn's* Words; which I had called grand Nonsense, had not the Discourse been made concerning so holy a Person as is the blessed holy Spirit; but as it is, I suppose, his Error of Words, when spoken in his Doctrine and written by him, was almost unparaelled: For I cannot imagine but his Presumption to put his own Words in that Manner for the right Words, and thereby perverting the right Sense, to them he taught Doctrine, that the peculiar and holy Work of *Christ* might be performed of Men, though they were his Apostles and Ministers:

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nisters: I say, I cannot suppose but his Doctrine therein is a Part of the greatest Imposture; since the Lord *Jesus*, there in the Text or elsewhere, gave not one Word of Command to any Apostle, or other Minister, (that can be proved) to teach so, or to baptize Men through the Holy Ghost. And since none of his Apostles ever professed that they could or did baptize Men with or through the Holy Ghost, but in the Name of the Lord *Jesus*, and with Water, the baptized Persons, is plain to be understood. And as the Text constrains us to understand, in the Name of the Father, and of the Son, and of the Holy Ghost, and it is not sufficient that a Person believe in God, so in the holy Trinity (as he may understand by the Words of the Text he ought to do) and be baptized with Water, as a Sign of his Covenant faithfully and cordially made with God, and of his Hope that *Christ* with the Holy Ghost will cleanse, and purify, and sanctify his Soul; and if he repent, will pardon and remit his former Sins. Also the Person by means of visible Baptism makes an evident and proper Confession of his Faith, and that he is become a Disciple of *Jesus Christ*, and that he is enter'd into Covenant to serve and obey the ever blessed Trinity,

and of his trusting in the Name, Power, Mercy and Goodness of those three Persons and one God, to be protected and saved from the Power of *Satan* and all Evil, and brought to eternal Life and Happiness. And the Lord *Jesus* has *John* xiv. 16. promised, that the Holy Ghost shall abide with his faithful Disciples and Followers for ever. And St. *Paul* has manifestly shewed us that the Bodies of Christians are his Temple. What shew *1 Cor.* iii. 16. verse vi. 19. of Need then can there appear to be to understand the Words of *Christ* otherwise than as they are express'd in the Text? Or to imagine there is any Necessity for the Ministers of *Christ* to do that holy and divine Work, which himself is said in Scripture to do, and is alone sufficient to do? Or to imagine it is committed to Men? I find no Proof at all in the Scripture shewing it is so. Neither see I Reason to imagine it is so; but Absurdity to think it is so; and that without any certain Word of Proof at all, or else I had said nothing in this Matter. It is true, *John* the Baptist said, I indeed baptize you with Water unto Repentance, but he that cometh after me is mightier than I, whose Shoes I am not worthy to bear; he shall baptize you

with the Holy Ghost, and with Fire.
Matt. iii. 11. So in like manner in the following Verse,
12. at the same Time, and in the same Sense of Doctrine, shewing to the People what manner of Works he should do when he was come; saying, Whose Fan is in his Hand, and he will thoroughly purge his Floor and gather his Wheat into the Garner, but he will burn up the Chaff with unquenchable Fire. Now consider, ingenuous Reader, are those divine Works express'd in the twelfth Verse, such Works as we may reasonably suppose the Ministers of *Christ* ever did or can perform? Or such as *Christ* himself did or can perform in his People, with and concerning them? Whose Hearts, as his own Floor, he will purge and sift, and try, and search himself. Whose own Prerogative it is to search Mens Hearts; but if these last mentioned Works of *Christ*, he was to do when he came, be suitable Works for his Ministers to do, *viz.* to purge his Floor, and gather his Wheat into the Garner, and burn up the Chaff with unquenchable Fire; I say, if they have Power and Capacity to do those divine Works, then, I grant, they may also be supposed to be capable to do the former, *viz.* to baptize

baptize the People with the Holy Ghost, and with Fire ; but if they had neither Capacity, Power, or Authority committed to them to do the last divine Works of *Christ*, neither (according to the Expressions and Sense of the Text and Context) have they, or are they there proved, to have Capacity, Power, or Authority to baptize the People (to whom they preached) with the Holy Ghost, and with Fire ; for neither is one or another of those Works there promised to be done of the Ministers of *Christ*, when he was come : But he, saith the Preacher, shall baptize you with the Holy Ghost, and with Fire. So likewise in the same Manner he saith, he (*Christ*) shall do those mighty Works, express'd in the twelfth Verse. Accordingly, no more do those Words of the Lord's Commission to the Apostles in the Gospel, in the least signify that they should baptize Men through the Holy Ghost, in the Name of the Father, of the Son, and Holy Ghost : But to baptize them in the Name of the Father, of the Son, and of the Holy Ghost. What Sense then do Quakers teach to be understood of Baptism ? Yea, assert, and call Truth and pure Religion, without so much as
one

one Word of Proof in the Gospel to justify their Assertions. As tho' *Christ* had committed his own peculiar divine Work to Men, to baptize with the Holy Ghost. And that also they should perform that Duty when neither they that baptized others, nor those that they imagine to be baptized by others, knew when they performed it, as being done without any special Ordinance, or particular Duty, or Words spoken to distinguish it from other Duties, without Prayer or laying on of Hands, or visible Means used, or Reception of the Persons into the visible Church; but that it should come to pass and be done in ordinary Course of teaching Persons how to believe, and obey the Words of *Christ*, till their Hearts be softened, they believe and be persuaded to follow him, and to do those other Duties and Things that in themselves be just and right. This is the Quakers Scheme, or Sense of Doctrine they teach, whereby they offer to veil and deny the right Sense, and evade all the Force and Virtue of that express'd Command of *Christ* in the Gospel concerning Baptism, and cast off all Obedience to those Words, and pretend that teaching and baptizing are both performed
in

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in one and the same Action. See in Mr. *Barclay's Apol.* page 295. But (I wot) that that is the most brain-sick Fiction that ever Men in the Christian World imagined and presumed to teach for Doctrine and Truth, in Disobedience to the Command of *Christ* and the Example of his Apostles. For many were wrought upon to believe, softened and pricked at the Heart too, by Means of the Ministry and Preaching of the Apostles, which prepared them to be baptized, and who were then instantly baptized with Water by the same Apostles, or their Appointment. Yet Mr. *Barclay*, in his 295th Page, offers some Reason to vindicate for Quakers, by alledging some Words of *St. Paul*, that though it be supposed that the Apostle baptized Persons with the Holy Ghost, no Absurdity would follow, for as much *St. Paul* speaks of his imparting spiritual Gifts to the *Romans*, in the first Chapter and eleventh Verse, and he tells the *Corinthians*, that he had begotten them through the Gospel. And yet says Mr. *Barclay*, "To beget People to the
" Faith is the Work of *Christ* and his
" Grace, not of Man; to convert the
" Heart is properly the Work of *Christ*,
" and

“ and yet the Scripture oftentimes as-
 “ cribes it to Men, as being the Instru-
 “ ments : And since *Paul's* Commis-
 “ sion was to turn People from Dark-
 “ nels to Light, though it be not done
 “ without *Christ* co-operating by Grace;
 “ so may also baptizing with the Spirit
 “ be expressed as performable by Man,
 “ as the Instrument, though the Work
 “ of *Christ's* Grace be needful to con-
 “ cur thereunto : So that it is no Ab-
 “ surdity to say, that the Apostles did
 “ administer the Baptism of the Spirit.”

I answer, To assert, and prove nothing,
 is his Manner of enlarging Argument to
 no Profit. And to offer, it is no Absur-
 dity to say the Apostles did administer
 the Baptism of the Spirit, because they
 did some other marvellous Works thro
 the Grace of *Christ*, is no Proof but
 Supposition, and bold Assumption but
 no Certainty. Yet what part of St.
Paul's Words Mr. *Barclay* cited, I
 readily grant to be Truth ; but that he
 administer'd the Baptism of the Holy
 Ghost, in as much as he was not com-
 manded of *Christ* to do it, cannot be
 proved ; for that Apostle did not confess
 or say, that ever he administer'd the
 Baptism of the Holy Ghost ; though he
 did

did impart spiritual Gifts to some Persons in the primitive Church: But I rather judge it is reasonable to suppose, that had that Apostle administer'd the Baptism of the Holy Ghost, he would sometime have said in plain Words he had done it; being a Person so completely well capacitated with Knowledge, Utterance and Revelation for any Apostle to be. I mean, as any Apostle needed to be, to instruct Men in every Point of Doctrine to edify the Church; for we find him elsewhere punctually informing us, how he had received of ¹ *Cer. xi. 23.* the Lord that which he also deliver'd to ^{24, 25.} the *Corinthians*, concerning the Administration of the Lord's-Supper, the other Ordinance of *Christ*, or Sacrament; which was instituted of the Lord *Jesus*, *Matt. xxviii.* and so was visible Baptism by Virtue of ^{19.} his Command and Commission to the Apostles, also by their Practice is apparent. But therefore I cannot but suppose, had that Apostle administer'd the ^{*Luke xxii. 19.*} Baptism of the Holy Ghost, he would ^{20.} plainly have asserted he had done it; but since he never asserted that he administer'd the Baptism of the Holy Ghost, I think it is Presumption and Absurdity for any other to assert he did it. Since

*Rom. i. 11.**Act. xiii. 6*

it is also apparent that the Lord *Jesus* did not command the Apostles to baptize Persons with the Holy Ghost, but in his Name, as in the Name of the Father, and of the Son. But in that St. *Paul* longed to see the *Romans*, that he might impart unto them some spiritual Gifts, to the end they might be established, was but his ordinary good Desire to them, as to other Churches. And as he did impart spiritual Gifts to others, as an Apostle and Instrument under *Christ*, so he was desirous to do to them; and that I suppose he did by Means of Prayer and laying on of Hands; as in my Argument, page 254, 255, I shewed some Reasons why I suppose that those spiritual Gifts which that Apostle imparted, were not Baptism with the Holy Ghost, such as the Lord *Jesus* doth administer to sanctify and fit the Persons for eternal Life and Glory: Though I shall not affirm, neither need I, as to prove my Argument at first proposed. Yet, I think the Reasons will prevail with discerning Readers. However, as it cannot be proved what manner of spiritual Gifts those were he did long to impart unto the *Romans*, so it cannot be proved it was Baptism with the Holy Ghost;

I rather conclude the contrary sufficiently appears, by what hath been spoken, observed, and proved from many Texts of holy Scripture, herein. And it is, doubtless, that before that Time the *Romans* were a Church of believing Men, and there is no doubt many or all of them had been visibly baptized with Water, as other Christians were, when at first they believed the Word of the Gospel, and that by some of the Apostles, or their Order; and I must hope many of them had received Remission of Sins, saving and sanctifying Grace of *Christ* and the Holy Ghost. This said, cannot be denied; notwithstanding that Apostle's Presence with them, and his imparting to them some spiritual Gift or Gifts proper to the Age in which they lived, is readily granted, might greatly help to establish them in the Faith. And I am ready to conclude that such spiritual Gifts as that Apostle imparted were the Gifts of Tongues, Prophecy, and Miracles, such as I observed afore, he imparted to some by Imposition of Hands. Yet would that make no Proof that he administer'd the peculiar Baptism of *Christ* with the Holy Ghost; which *John* the Baptist appropriates to *Christ*

himself to administer. For whatsoever is neither commanded of the Lord to be done, nor asserted of his Apostles to have been done of them, and so exemplified and enjoined to be done by other Christians their Followers, is not now to be required of any Man in the World. Neither may any Christian now presume to practice any Duty, teach for Doctrine, or assert any thing averse to their Words, Doctrine, Practice, or Example, without inexcusable Error and base Absurdity. As touching some Words of Mr. Barclay, p. 295, "that the Scripture oftentimes ascribes the converting the Hearts of Persons to Men, which is indeed the Work of Christ and his Grace, who appoints Men and makes them his Servants and Instruments to do it." I allow that such a Sense is to be understood by divers Texts of the Scripture, that God hath made his Apostles and Servants good Instruments to do such Works by the Help and Power of his Grace, his Word and Commandment, when appointed and sent of him so to do; and such a Person was St. Paul in a special Manner, appointed and sent of the Lord to turn the Gentiles from Darkness,

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ness to Light, and from the Power of *Acts ix. 15.*
Satan unto God: but he had a special ^{16, 18.}
express Mission to do that mighty
Work is very evident, and he was
made the Chief Instrument to do it
through the Grace of *Christ Jesus*. But
where do we read that he had a special
Mission to baptize the Gentiles with
the Holy Ghost, which Work *Christ*
alone is said to do? viz. To baptize
with the Holy Ghost: but no such
Word is said of *St. Paul* in the Scrip-
ture. Therefore, neither do I conclude
it is safe; but absurd to imagine he per-
formed that peculiar Work of *Christ*;
because he did some other notable great
Works, by the Grace of God, and a spe-
cial Mission to do them. There is no Proof
yet appears he did that; but we have
large Proof how he performed all the rest.
And yet I imagine he did none so es-
pecially great and divine a Work as that
which is in express Words appropriated
to *Christ* to baptize with the Holy
Ghost. As touching his telling the Co-
rinthians, he had begotten them through
the Gospel. That was done through ^{1 Cor. iv. 15.}
preaching the Gospel to them, and by
the Grace of *Christ* and the Power of
his Word. So were their Hearts con-
verted,

verted, to do which that Apostle was made the chief Instrument, who had a special Mission, was proved to do it. And I need not enlarge farther, for by that Manner of Argument in Mr. *Barclay*, how much soever there is of it, he proves nothing at all of the Matter he urged to prove by it. For Baptism with the Holy Ghost being so peculiar a Work, so holy and divine a Work, and expressly said to be administered of *Christ*, that it seems not reasonable to suppose that it should be promiscuously understood, as to be insensibly administered by the Apostles amongst other Spiritual Gifts, which they ever imparted to Men by Means of Prayer and laying on of Hands; or by preaching the Word and Doctrine of *Christ*. Notwithstanding that I be not mistaken of the Reader, I readily grant and confess, that it might well please God to confer such Gifts of the Holy Ghost, as were then in Scripture Language called Baptism with the Holy Ghost, upon some certain Assemblies of Persons, or upon as many as he pleased instantly after the Apostles had preached the Word unto them; as the Case was once with *Cornelius*, and his Friends. But that is

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a particular Instance, for I know not of any one other like that we have record of in all the Acts of the Apostles, for that in the Second of the Acts was far otherwise, as to the time, for the Holy Ghost fell on them all then assembled, before that Apostle St. *Peter* or *any one* began to speak the Word of God, or preach. Act. ii. 37, 38, 41. But however, neither of those good Accidents or any such like others hindered the ordinary course of Ministry, I mean visible Baptism in the Apostles time. And then, if that were Baptism with the Holy Ghost, as I verily believe it was, what the New Testament calls Baptism with the Holy Ghost, which fell upon *Cornelius* and Act. xi. 16. his Friends. Yet in the following Chapter St. *Peter*, that preached to them, plainly saith, it was the Gift of God, and doth not signify it was a Baptism which he had any Power committed to him to administer. But a Gift of God, which he gave to some, when he pleased. But I judge it is evident enough that God did not give the like Manner of spiritual Gifts to all, to whom that Apostle preached even in those Days. I also add here, that I verily believe that Baptism with
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the Holy Ghost is no less a Blessing to us Christians now, than cleansing, saving and sanctifying Grace, to Regeneration and Life. Therefore I conclude that *Christ Jesus* with the Holy Ghost is alone worthy and sufficient to confer that Blessing upon us, and work his own Work of Grace in us. 6thly, *Will. Penn* in his aforesaid Reply, P. 124, does confess a part of that which *Robert Barclay* in his 287th P. seems willing to deny or connive at, that the Disciples of *Christ* baptized Men with Water, 2, or 3, Years together. But he adds, they needed no such Qualification as they had afterwards, when they were baptized with the Holy Ghost, to baptize Men with Water, having done that for 2, or 3, Years together without it. And he enlarges, "It is certain it was a new Scene and

John xiv. 12. "Part they were to act." And then he speaks of a Promise of *Christ* in the Gospel made to him that believeth, in him, Greater Works than these shall he do; because I go to my Father. I answer, I judge *William Penn's* Assertion there to be very improper, and his Words out of due Order. For if the Apostles needed no such Qualification

as

as Baptism with the Holy Ghost, to baptize Believers with Water after the Lord was risen again and ascended to Heaven, having baptized with Water 2, or 3, Years together. Yet in as much as they did it according to his Will before his Sufferings and Death among the Jewish Converts, by Virtue of his Command, ought they to do it amongst the Gentile Converts in all the World after his Resurrection and Ascension to Heaven. But whilst the Lord was present with them in Person, they needed no such special Command to baptize amongst the Jews for perpetual Obedience, as they did to go into the Gentile World, and to baptize them after he was ascended to Heaven. But doubtless, it was most convenient they should have a special Command of the Lord how to baptize in all the World. And to manifest that it was the Baptism that *Christ* himself appointed to be administered, and not the Baptism of *John*. And by and by, it will appear for what Reason they needed Qualification, when I have shewed the several potent Reasons why it is necessary they should have a new Commission, given after his Resurrection, and that in most proper

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Words

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Words in the right Form of Christian Baptism, which must endure to the End of the World. First, because we have no Account in the Gospel before, in what Form of Words the Disciples of *Christ* administred Baptism to those Persons that believed in him, before his Death and Resurrection. Neither indeed was it material we should know that Form of Baptism used before, if it were not the same which he commanded to be observed after his Resurrection. 2dly, Because that by that proper Form of Words of his Commission to the Apostles (*Matt. xxviii. 19.*) how to Baptize Persons, *viz.* in what Names and what Words to speak, he hath given us to understand thereby that the Holy Ghost is a Person, the third Person in the blessed Trinity, and is God, equal to the Father and the Son, seeing Persons that believe must be baptized in his Name, as in the Name of the Father, and of the Son, so in the Name of the Holy Ghost. 3dly, He hath taken away all Cause of doubting what Form of Words to speak, and the inconvenience and hurt of expressing an improper Form of Words, when we administer Baptism to Christians, to the

End

End of the World. Therefore I conclude that these Reasons argue strongly, that the Apostles needed such a Commission of the Lord in the right Form of Words, before they went to teach and baptize all Nations of the Gentiles; though they had baptized Jewish Converts with Water, for 2, or 3, Years together whilst the Lord *Jesus* was personally with them. And I think it appears that *William Penn's* Assertion or Pretence aforesaid, is unreasonable and groundless of Truth, to argue that *Matt. xxviii.* the Commission of *Christ* to the Apo-^{19.}stles, to teach and baptize, wanted Authority, or did not take place till they received Qualification to do Miracles, *viz.* till they were baptized with the Holy Ghost; and that that Qualification (as he terms, and according to the Sense of his Argument in that Reply,) was to precede Commission. Whereas, for the Reasons I have mentioned, it is evident they needed such Commission, and also according to his Promise they received Qualification to make them fit and able for all Duties, needful to be done to initiate and establish Men in the Faith, *viz.* by Means of preaching, and the Miracles they
H h h 2 wrought

wrought through Divine Grace, and the Power of God. 4thly, But it was meet they should have a new Commission given of *Christ* the Son of God, who is the Word, before his Ascension to Heaven, that they might know how to act, when the Promise of the Father and of the Son, the Holy Ghost came upon them with Power and Efficacy, to work Miracles and convert the World. *Will. Penn* adds in his Manner *P. 125.* It is certain it was a new Scene and Part they had to act as much superior to what was before, as *Power*, is to *Form*, Spirit to Letter, *Substance*, to Shadow, (I have placed these three last Words according to his Sense, which I guess were transposed by Mistake in printing,) such his Discourse. To which I answer, it is not probable, therefore not true, for they were not to change their Master for a greater after his Ascension, for he was the same before his sufferings, Death, and Resurrection. Yet I readily consent that after his Ascension the more plentiful Gifts of Miracles by the Effusion of the Holy Ghost were bestowed in another Manner than before, as to make up the Loss of his bodily Presence taken from them. But

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But he had sent them before to preach the Gospel to the Nation and *Matt. ii. 1, 8.* Cities of the Jews, and to heal the Sick, to cleanse the Lepers, raise the Dead, cast out Devils, preach Repentance, and shew Men that the Kingdom of Heaven was at Hand, *viz.* the Messiah was come to save all them *Mark vi. 12.* that believe in him and repent, and to give them Inheritance amongst them that are sanctified. And I judge none will deny or doubt; but that he did these great Works of Mercy, before his greatest Suffering in the same Degree of Grace, as after his Resurrection and Ascension. Therefore, that it was a new Scene and Part they had to act after his Ascension, and the more plentiful Effusion of the Holy Ghost upon them, as much superior to what was before, as Spirit to Letter, Power to Form, Substance to Shadow, is only *W. Penn's* Assertion, and very improbable. For was not the Word of *Christ* *Luke x. 13.* full of Power, when he sent them out to do Miracles in his Name? And was not some efficacious and Divine Power of *Christ*, and the Holy Ghost *John. vi 63.* with the Disciples when they rejoiced to see what Miracles they did in his Name?

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Name? I think none will doubt, or deny: Though the Holy Ghost was not shed out upon them, in them, and always with them, in so full, powerful, illuminating and plentiful Measures before his Ascension; nor given in such Manner to the Apostles to do Miracles, to convert the World; nor to Believers of the Jewish Nation, and to the Gentiles, to confirm them in the Faith. But had *W. Penn* said they were greatly to enlarge their Compass of teaching after his Ascension, and to be established in their Ministry by receiving the Holy Ghost, in such plentiful Measures as intimated. Go forth into all the World, and to preach the Gospel to the Gentiles; and to baptize them visibly with Water who believed the Gospel, and were converted, his Words had been probable and Truth. And had he also asserted that they did as great or greater Works after the Lord *Jesus* ascended to Heaven as, or than he himself did whilst on Earth, according to his Promise to him that believeth, I should not have reprov'd his Assertion, or in the least have denied the Consequence in respect to any Work, the Lord promised they should do, or appoin-

John xiv. 12.

appointed them to do. But to assert they were to act a new Scene and Part, so much superior to what he had well appointed them to do, and given them Power to perform before, as Spirit to Letter, Power to Form, Substance to Shadow, I utterly deny, and have shewed to be a very improbable and untrue Assertion. But they were to be compleatly confirmed in their Ministry, by that most plentiful Effusion of the Holy Ghost shed out upon them, not only for their own Good, but to convert many to Christianity, even all that would believe both Jews and Gentiles. But *William Penn* made that his own Assertion to foment an Opinion and draw a Conclusion as improbable as his Assertion, that the Apostles who had baptized with Water for two or three Years together, whilst the Lord *Jesus* was with them, were then to baptize Men with the Holy Ghost. But as that Assertion wanted Ground of Proof, so does the Opinion and Conclusion drawn from it appear to be devoid of Evidence, as from the holy Scripture; for though it be evident, that some Apostles of *Christ*, *Act. xix. 5.* who had received extraordinary spiritual Gifts themselves, did impart some spiritual

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Acts viii. 17. ritual Gifts unto others by means of Prayer and Imposition of Hands, such God was pleased to confer, that they spake with Tongues and prophesied, yet doth no Sentence of Scripture declare or shew that those spiritual Gifts were the Baptism of *Christ* with the Holy Ghost. Therefore, who may safely assert, or presume that they were? For spiritual Gifts are divers, yet all to profit withal. *1 Cor.* xii. And yet, lastly, we must consider, that if any Man shew Reason to suppose, without Absurdity, that the Apostles of *Christ* who were themselves baptized with the Holy Ghost, in a Manner peculiar or extraordinary, did baptize others with the Holy Ghost (which yet is not proved, or doth appear;) yet I say, would not even that prove (no not in the least) that other Ministers, since those Days, or now, who can do no such other Miracles as these Apostles of *Christ* in that Age did, neither have received such extraordinary spiritual Gifts as they had received, can baptize those they teach or any of them with the Holy Ghost: For as much as they cannot do any such other Miracles as those Apostles of *Christ* did. Therefore, as *William Penn's* Assertion, that the Apostles

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Apostles were to act a new Scene and Part after the Lord's Ascension, is improbable, in the Substance, and Duty of their Ministry he meant, so is the Assumption he took from it quite improbable, as by the Reason and Consequence in that Part it appears, therefore his Argument founded upon that Assertion appears to be overturned.

Again, 7thly, See Mr. *Barclay* in his *Apology*, page 287, objects against visible Baptism, in his Manner of handling some *John* iii. Words of *John* the Baptist. I shall express them in his Manner: He (*Christ*) must increase, but I (*John*) must decrease: Thence he argues, that the increasing, or taking place of the Baptism of *Christ*, is the decreasing or abolishing of *John's* Baptism. " So that if Water-baptism were " a peculiar Part of *John's* Ministry, " and is no Part of *Christ's* Ministry, it " will necessarily follow that it is not to " continue." I answer, 1st, That it is evident Mr. *Barclay* looked all at the Water in Baptism, and never considered the Difference of the Authors, *John* and *Christ*; whereby the Difference of the Baptism of *John* and the Water-baptism that *Christ* instituted, are rightly distinguished. But because the Baptism of *John* was a Water-baptism, and *Christ*

I i i hath

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hath a peculiar Baptism with which he baptizeth Persons with the Holy Ghost, Mr. *Barclay* presumed that all visible Baptism since that Time is *John's* Baptism, because administer'd with Water, and that *Christ* had no Baptism of which he is the Author but his own peculiar Baptism with the Holy Ghost. And that his Imagination is all his Proof he had to offer, which is nothing but notorious Mistake, and groundless Conjecture, in the first Part, whilst he considers nothing but the Water in Baptism, not the Name and Power of *Christ*; nor Faith in him qualifying Men to be baptized in his Name, and become his Disciples. And in the second Part of his Conception, he presumed by Imagination without Proof that all Believers are baptized with the Holy Ghost, as we can only prove that the Apostles and some others in that Age were baptized in a Manner peculiar or miraculous, in that they received extraordinary spiritual Gifts. Whereas the visible Baptism that *Christ* instituted being administer'd in his Name to Believers in the right Form of Words and Manner according to his Command, shews its essential Difference from the Baptism of *John*, I have discoursed and shewed, page 274, 275, &c. And tho' *John* must decrease
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in his Office of Baptizing and Ministry too, when *Christ* was come, and increased in his Baptizing, Ministry, and making Disciples; yet did not that bespeak the *John* iv. Decrease of the visible Baptism or Ministry which *Christ* instituted and employed his own Disciples to minister to Believers before his Death, and after his Resurrection and Ascension to Heaven. But, contrarywise, that Decrease of *John* begun with the Increase of the Lord *Jesus* in his Ministry, Baptizing, and making Disciples. But it is upon Imagination without Proof, that Quakers lay the Foundation of their Arguments, and then pretend to answer just Objections made against them upon the Ground of their own Arguments; so doth Mr. *Barclay*. But I have proved afore that the Lord *Jesus* made and baptized more Disciples than *John* by means of his own Disciples. Therefore it was not with the Baptism of *John*. Again, it was never known that all or half the primitive Christians were baptized with the Holy Ghost in that signal miraculous Manner as some were, but however, it is very evident the general Part were baptized with Water, according to the Command and Appointment of the Lord *Jesus*.

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8thly, Page 280, Mr. *Barclay* makes another Objection by his Manner of handling some Words of *St. Paul*, in his *Eph. iv. 5.* *Epistle to the Ephesians*, One Lord, one Faith, one Baptism. Then he infers, the Apostle plainly affirms, That as there is but one Body, and one Spirit, one Faith, one God, so there is but one Baptism. And then he answers the usual Sentiments of some well affected Christians concerning the Text: "The Baptism of Water and of
" the Spirit make up that one Baptism by
" virtue of the sacramental Union, and saith,
" that Exposition hath taken place, not be-
" cause grounded upon the Scripture, but
" because it pleased them to make it suit to
" the Principles of Water-baptism: There-
" fore, saith he, there needs no more Re-
" ply but to deny it." Then after di-
vers of his unnecessary Propositions, and
Touches of Logic, which signify no-
thing as to prove any thing, he replies,
There is but one Baptism, and Water-
baptism is not to continue, but the Bap-
tism of *Christ* with the Holy Ghost. And
then he pleas the Quakers old empty Can-
non, against the Church, with Talk of
contradistinguish *John's* Baptism from the
Baptism of *Christ* with the Holy Ghost.
To which Logic of his I shall make brief
and plain Answer, which I think will find
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Acceptance with well meaning and impartial Men; for the Design of our Apostle in the Text, undoubtedly, was not to disanul any known and received Truth, plainly to be understood in other Texts, and only to teach us our Duty in that Text as by speaking a Mystery. Nor to separate the Means as the visible Ordinance of *Christ* from a Blessing, or Means of cleansing and sanctifying our Persons; but his Design in the seven congruous Arguments in three Verses Compass, was to teach Unity in the Church, viz. to move *Eph. iv. 3.* and persuade Men to endeavour for it, 4, 5, 6. and not to separate the Means to obtain a Blessing, viz. the Remission of our Sins, cleansing and sanctifying Grace, from the Baptism of *Christ* with the Holy Ghost. But Mr. *Barclay's* Manner of handling the Text is neither agreeable to our Apostle's Design in the Context, nor a simple Expression of the Words, without Addition to them, nor agreeable to other plain Commands and Doctrine of the holy Scripture. I shall prove these three Points mentioned. 1st, Let a Man read the Context and perceive the Apostle's Meaning, and he will find his Design was to teach Unity in the Church of the *Ephesians*. 2dly, I said Mr. *Barclay's* handling the Words is not a simple Expression without

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Eph. iv. 5. without Addition to them. That Apostle faith, there is one Lord, one Faith, one Baptism. Mr. *Barclay* mentions a dividing of Water-baptism from that one Baptism with a *Nisi*, But, and many Propositions of his own forming (of which the Apostle faith not a Word) pleading to separate visible Baptism from the Baptism of *Christ*, of which is no mention at all made in the Scripture; therefore he argues according to the Desire of his own Mind, and not according to the Scripture. But as touching visible Baptism, it were not worthy to be esteemed an Ordinance of *Christ*, were it not administered according to his Command, and exemplified to us by his holy Apostles. Yet I shall give some Instances that two may be one, and one two, and are so in some of the Substances our Apostle there speaks of in his Argument. And then why may not visible Baptism, and the sanctifying Grace of *Christ* with the Holy Ghost, make up one Baptism when God pleaseth? For (I wot) Mr. *Barclay* would not have intimated in case of a Mystery above his Reasoning, that three cannot be one, and one three, in the Mystery of the ever-blessed Trinity. I only give that Instance to rebuke their Presumption who pretend to advance their Reason above the Doctrine
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of the holy Scripture, or to thwart any Word of the Lord *Jesus* or his Apostles therein, it will be their Wisdom to desist from that Practice. The Apostle saith, there is one Body, and one Spirit. And that one Body he means is the Church. But elsewhere he proves, that that one Body hath many Members, yet is but one ¹ *Cor.* xii. Body. And even that one blessed Spirit, mentioned in the Text, divideth himself to every Man severally as he will (saith our Apostle.) And it is certain, *Christ* with that holy Spirit doth baptize every one Christian invisibly, or sanctify him who is in the Catholick Church. There is one Lord, but will any say he hath not a Body and a Spirit as Man? who is also God. Yet he is not two but one *Christ*: For will any Man, contrary to St. *Paul*, dispute and say he is two? How absurd would be his Words? And even in one Faith, some have not so great a Measure as others. One Baptism, viz. by which all, both Jews and Gentiles, enter into the Church, and by one Spirit, are all baptized into one Body. But to regard the Sense of the other congruous Things, mentioned in the Context, none can with Reason disallow, that to the visible baptizing the Body of a Christian, *Christ* may well please to give and bestow an invisible Baptism

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Baptism, or Blessing, ^{Cleanse} ~~because~~ the Person from Sin and Corruption regenerate and sanctify him with the Holy Ghost, to compleat one Baptism as he well pleaseth, and seemeth convenient; every one of us hath a Body and a Spirit, yet is he not two but one Man: This we know assuredly. 8thly, Therefore, if we believe and regard the Command of *Christ*, and follow the Example of his Apostles, we must understand St. *Paul* not to separate visible Baptism from the Baptism of *Christ* with the Holy Ghost, since he hath said, Go ye therefore and teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost. And St. *Peter* applies to a numerous Assembly of Hearers, whose Hearts were softened and pricked with the Hearing his Sermon, (and the Power of God's Grace and Spirit) Repent and be baptized every one of you in the Name of the Lord *Jesus Christ* for the Remission of Sins, and ye shall receive the Gift of the Holy Ghost. 9thly, Again, Mr. *Barclay* objects, page 290, by his Manner of handling some Words of St. *Paul*, *Christ* sent me not to baptize, but to preach the Gospel. Now since this great Objection of the Quakers hath been fairly and fully answer'd by divers Persons, Ministers of our Church, and their

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xxviii. 19.

Act. ii. 37.

38.

1 Cor. i.

17.

their Arguments extant, I will be brief in handling it ; yet give a plain and convincing Answer. And, 1st, I say that to apply this Text without the Context, is to pick and chuse, and to pervert the right Sense of the whole to be understood. But, 1st, Let it be considered that in the Context, St. *Paul* greatly reproveth their ^{1 Cor. 1.} Diffension, and was grieved for their E-^{14, 15, 16} mulation, and argues with them in Fervor of Spirit, and then advances and says, I thank God that I baptized none of you, but *Crispus* and *Gaius*, lest any should say, that I had baptized in mine own Name. And I baptized the Household of *Stephanas*, besides, I know not whether I baptized any other. The Context being rightly understood, it appears that their Folly and Emulation was great and perilous, for they exalted every one their particular Apostle above Measure, and St. *Paul* as much or more than any other, in so much that he was afraid lest they would have believed him and reputed him as *Christ*, had he baptized those seditious Persons, and have said he had baptized in his own Name. Then he signifies, that he had no Restraint to do it, saying, *Christ* sent me not to baptize but to preach the Gospel. Which must be ^{verse 17.} understood that *Christ* sent him not chiefly

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and

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and principally to baptize, but to preach the Gospel; for if we understand him otherwise his own Practice would contradict his Words, and his Words one another, or else betray him to have interfer'd a little in a Duty he had no Authority to do, and which would be of no Benefit to him, and he had made himself as an Offender had it not been both lawful and convenient for him to have baptized some upon good Authority and in Duty under *Christ*. But the following puts the Matter out of Question, that this is the most agreeable and right Sense whereby to understand that Apostle, to read in the eighteenth Chapter, and eighth Verse of the *Acts*, where St. *Luke* relates, And *Crispus*, the Chief Ruler of the Synagogue, believed on the Lord with all his House, and many of the *Corinthians* hearing believed, and were baptized. And it is probable St. *Paul* was the Apostle that preached the Gospel to those *Corinthians* that believed and converted them thro' the grace and help of God. But in as much as that Apostle shews that he himself only baptized *Crispus* and *Gaius*, and the Household of *Stephanas*, but was uncertain whether he baptized any more of them. And St. *Luke* records that when *Crispus* believed and his House, many of the *Corinthians* hearing

Acts xviii
8.

hearing believed and were baptized. Therefore when we have compared the Places together, this following must needs be understood, that amongst those many *Corinthians* that believed and were baptized, that Apostle himself baptized a few of those he had converted by preaching, upon free Will and Choice, yet in ordinary Duty and course of the Ministry, but not upon principal and special Mission as he preached the Gospel, but by some other Persons, by his Appointment, who had not such a special Call, Mission and Capacity, to preach the Gospel, might be very capable to baptize those many that were converted by means of his Ministry, else the Records of *St. Paul* and *St. Luke* would not agree to be good Sense and Truth; and will any Man say that the Records of that Apostle and Evangelist are not agreeable and both true? or will any Christian assert, or can he imagine that those many *Corinthians* that believed and were baptized, were baptized otherwise than by and according to *St. Paul's* order and appointment? And that in ordinary Duty and course of the Ministry of *Christ*, and the Gospel? and especially when we consider the Command of *Christ* to other Apostles, and their consequent Practice in the *Acts*, baptizing and commanding Believers to

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be baptized. Thus handling the Scriptures to make concord, and in a right and agreeable Sense we have much proof for, but nothing against Visible Baptism, being a lawful Duty, especially commanded of *Christ*, and practised of his Apostles : And that which Mr. *Barclay* pretends to be a point of Practice done by St. *Paul*, equal to his baptizing those *Corinthians*, was his Circumcising *Timothy*, but that pretence being but meerly used for a shift, will not defend his Doctrine from Reproof and Confutation, for the Apostle had no restraint, except to do Duty in the Ministry, to have baptized those *Corinthians*, but he had great restraint to Circumcise *Timothy*, whose Father was a Greek, to render his Ministry more acceptable among the *Jews* in those Quarters, whose Zeal was great for the Rites of the Law, till they were well inured in the Christian Religion ; for they all knew that his Father was a Greek. To prove this Point clearly, and to defend this Assertion, read in the Epistle to the *Galatians*, where St. *Paul* afterwards teaches the Jewdaizing Christians, and warns them strictly to renounce Circumcision which was abolished in *Jesus Christ*, and to be quite disused henceforth by all Believers. But no where in all his Epistles

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Epistles speaketh he a Word against the use or continuance of visible Baptism.

10thly, The last Objection of Mr. *Barclay* and Quakers worth Notice, is in their manner of handling some Words of St. *Peter*, The like figure whereunto even Baptism doth also now save us (not the putting away the filth of the Flesh, but ^{1 Pet. iii. 21.} the Answer of a good Conscience towards God) by the Resurrection of *Jesus Christ*. Therefore, say they, Water Baptism is but the putting away of the filth of the Flesh, and not the saving Baptism there spoken of. I shall handle this Text in a brief and plain Manner. Mr. *Barclay* handles this Text craftily for Quakers, and is plainly confuted by Dr. *Lesley*, in an Argument of Water Baptism, page 19, shall excuse me to take another Method to Answer him herein. Mr. *Bennet* in his Confutation of Quakerism, page 293, &c. answers and proves, that not, and but, do in Scripture Phrase frequently signify not only, but also, or but principally, and this he makes appear by such manifest Instances as cannot be evaded; and this he doth not only in the Old Testament Phrase, but in many Expressions in the New; such are the Words of *Christ* and his Apostles, and seems clearly to have very well explained St. *Peter's* Words, under consideration, best to be

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be understood ; that the Baptism which doth now save us, is not only that outward Baptism administred with Water, which is a putting away the filth of the Flesh, but also, or principally, the Answer of a good Conscience towards God, without which the external Ceremony is not available to Salvation ; and by that Method of Argument of *Mr. Bennet* cleared, by the Phrase of Scripture, it seems very plain, that that Baptism which doth now save us, is Water Baptism. But notwithstanding I approve of his Method of Argument and Proof, yet I conceive that if a Man may justly conclude, that the putting away the filth of the Flesh, meaning visible Baptism, saveth us not, or availeth, saving only as an Act of our Obedience to the Will and Commandment of the Lord *Jesus* ; and so taking the words of *St. Peter* under Consideration in the first part negatively, and close only with the second part, and understand our Salvation wholly to depend upon the right Knowledge and Performance of that, the Answer of a good Conscience towards God by the Resurrection of *Jesus Christ*, and suppose that be all the saving parts of Baptism, yet there will appear to be Reason and Proof enough in the Holy Scripture, to understand that Apostle there to mean a real visible

Matthew
xxviii. 19.

visible Baptism that doth save us, and not an abstruse and mystical Baptism only. And indeed if we consider that Apostle's Words in the first Part, how could they otherwise be pregnant with Sense, comparing Christian Baptism to the means of saving a few Souls in *Noah's* Ark by Water, and calling it a like Figure whereunto; how could it be a like Figure if Water Baptism, and being received into the Visible Church, were not a like Figure and Representation of our Salvation in *Christ*, as the Ark and Water were unto *Noah* and his Family? Whom God was pleased to save in the Ark by Water, that is, to save their Lives temporal; so God thro' *Christ* doth save the Souls of Believers eternally, who are baptized with Water in the Name of the Father, and of the Son, and of the Holy Ghost; and being received into the visible Church or number of the Faithful, otherwise what like Figure would Baptism be to the saving of *Noah* and his Family in the Ark by Water? But by Faith and the means of Water Baptism, Christians are received into the visible Church of *Christ*, into a salvable State, (and must be saved eternally if they continue in the Faith) whilst the unbelieving and Infidel World perish. As *Noah* and his Family were saved in the Ark by Water,

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ter, whilst the unbelieving wicked part of the World regarded not *Noah's* preaching, nor shewing that God would destroy them, went not with him into the Ark but perished. But who can suppose that the Holy Ghost, cleansing our corrupt Natures and sanctifying our Souls by his internal and invisible Operation which cannot be discerned by human Eyes or Understanding, how or when he doth, is a like Figure unto the Ark and Waters, by which *Noah* and his Family were saved? Besides, as the Ark and Water were not the very temporal Salvation of *Noah* and his Family, but God made those Things a means of it; neither was their swimming in the Ark the Water Baptism of Christians, nor the Ark of *Noah* the visible Church: And as the Water Baptism of Christians, is not the very Salvation of Christians, nor the Church into which they are received, but God maketh these Things a means of their Salvation: So is Water Baptism a like Figure (as *St. Peter* saith) unto the saving of *Noah* and his Family in the Ark by Water, but not the inward sanctifying Grace of God which is invisibly conveyed into our Souls, and is appointed of God to be (and is the love and kindness of God) the very internal Cause of Salvation itself, to them that receive

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ceive it. But as God appointed some outward means whereby to figure out and shew his Love to *Noah* and save him, so doth he still to believing Christians, even visible Baptism whereby to figure out his saving Grace, whilst he inwardly conveys the Baptism of the Holy Ghost, or regenerating Grace and Salvation into their Souls.

2dly, We must understand *St. Peter* to mean a visible Baptism in the Text to make him consonant to himself elsewhere, in that he said to a Multitude, Repent and be baptized every one of you, in the Name of *Jesus Christ*, for the Remission of Sins, and ye shall receive the Gift of the Holy Ghost. And again, speaking to another Assembly of Believers, he commanded them to be baptized in the Name of the Lord; why then should we understand him in the Text to mean a mystical Baptism, whereas in his ordinary ministerial Practice, he commanded all Believers or exhorted them he did not command to have a Water Baptism administered to them, upon their Repentance in order to obtain Remission of Sins, or to have the Remission of Sins consigned in Baptism; or to reiterate *St. Peter's* Words, be baptized in the Name of the Lord *Jesus Christ* for the Remission of Sins;

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Sins; and in the next Words he promised they should receive the Gift of the Holy Ghost. And ~~in~~ others in like manner he commanded to be baptized in the Name
Acts x. 46. of the Lord, who had received the Holy Ghost, for they spake with Tongues and magnified God. Which instances agreeable to the Reason and Argument quoted afore concerning the Text, I suppose to be sufficient to enforce us to conclude that it was a visible Baptism administered with Water, which *St. Peter* meant, that now saveth us; for he saith not a Word in the Text of the Holy Ghost cleansing and sanctifying our internal Parts, yet that must be understood, I confess, to make Baptism to save us: But he gives us to understand plainly, that Faith and a good Conscience are the very essential Qualities to be formed
1 Pet. iii. 20, 21. in a Christian to be saved by Baptism. And indeed, a like Figure unto *Noah's* Ark and his being saved by Water; doth the visible Church and Water Baptism of Christians appear to be, signifying the exercise of our Faith, our cleansing from Sin, making Covenant with God in Baptism, the stipend of a faithful and resolved Soul to trust in God for protection against Sin and Death; with a firm Resolution to obey him, devoting a Man's self to the service of the ever blessed Trinity, believing
the

the Resurrection of *Jesus Christ*, and therewithal the Articles of the Christian Faith, necessary to be believed in order to be saved; and then to such a Person *Christ* promiseth Salvation, if he endure to the end, he *Mat. xxiv.* that shall endure unto the End the same ^{13.} shall be saved. But *St. Peter* doth not *Mark xiii.* intimate in the Words of the Text that a ^{13.} spiritual or mystical Baptism alone doth now save us, but speak of the Answer of a good Conscience towards God by the Resurrection of *Jesus Christ*; yet, in such a Conscience Faith and the Holy Ghost must both be understood to be, and to have purified and cleansed the Conscience, and make it good. To understand *St. Peter* in the Text, in this Sense maintained, agreeth with all the rest of the Scripture concerning Baptism: To understand him to mean a mystical Baptism only, would be to make discord with the rest of the Scripture, and imply nothing for the Person to be baptized to do, wherein to exercise his Conscience in the Action of Baptism, in a faithful Answer towards God, by the Resurrection of *Jesus Christ*. But observe again, 3dly, The Sense maintained agreeth directly with another notable Declaration of *St. Paul*, wherein he saith, with the Heart Man believeth unto Righteousness, and with the Mouth Confession ^{10.} *Rem. x.*

is made unto Salvation. But the Quakers, to save their Allegories and figurative Sense of Argument concerning Baptism, as being improbable and contrary to the Belief, Doctrine, and Practice of all other Christians, and being convinced of Error by the Practice of the Apostles of *Christ*, who administered Water-baptism to Believers in general, have been forced to impute great Error and Men-pleasing Practice to those Apostles, in that they say, they administered Water-baptism only to please the Jews for a Time, whilst they pretend, that themselves are the only wise Men in the World, who despise the Example of those Apostles, and chuse their own Way. Oh perilous Wisdom of Quakers! And refractory Followers of the Apostles are they!

Hence to Mr. *Barclay's* thirteenth Proposition, *P. 303*, concerning the Communion or Participation of the Body and Blood of *Christ*. I shall insert the Words of this his Proposition herein, since they be not very many.

“ The Communion of the Body
 “ and Blood of *Christ*, is inward and
 “ spiritual; which is the Participation of
 “ his Flesh and Blood, by which the in-
 “ ward Man is daily nourished in the
 “ Hearts

“ Hearts of those in whom *Christ* dwells,
“ of which Things the Breaking of Bread
“ by *Christ* with his Disciples was a
“ figure, which they even used in the
“ Church for a time, who had received
“ the Substance for the Sake of the
“ Weak : even as abstaining from Things
“ strangled, and from Blood, the wash-
“ ing of one another's Feet, and the
“ anointing of the sick with Oyl, all
“ which are commanded with no less
“ Authority and Solemnity than the for-
“ mer : yet seeing they are but the Sha-
“ dows of better Things, they cease in such
“ as have obtained the Substance.”

As touching the Words of that Proposition quoted, I may adventure to say, they are not true, according to the Words of *Jesus Christ*, concerning the Communion or Participation of his Body and Blood, as I shall shew in the following Discourse : so likewise the Substance of the Things, that Mr. *Barclay* asserts and argues from thence in his following Discourse, is groundless of Truth.

And that his Error and Delusion doth plainly appear; or may be made manifest by the words of *Christ* in the Gospel, that he made his Disciples Partakers of his Body and Blood, by a visible and
sensi-

sensible Action and Duty, eating of Bread
 and drinking of Wine, after he himself
Luke xxii. had taken them into his Hands, broken
 19, 20. the Bread and given Thanks, taken the
 Cup into his Hand in which the Wine
 was, and given Thanks. And by the
 Words of *St. Paul*, in the first Epistle
 1 *Cor.* xi. written to the Corinthians, which proves
 23, 24, the Matter in Hand accordingly; that
 25, 26. the Communion or Participation of the
 Body and Blood of *Christ*, as the Thing
 is shewed by Words, the Practice exem-
 plified to us by *Christ* and his Apostles,
 and to be understood, is an outward
 visible eating of Bread, and drinking of
 Wine, according to the Manner of *Christ's*
 own Institution of it, and Command to
 his Disciples to do it in Remembrance of
 him. And which therefore is the Sense
 to understand, what the Communion or
 Participation of the Body and Blood of
Christ is, according to the Words which
 himself spake, and the Substance accor-
 ding to the Manner in which himself
 instituted it. Therefore it is the Sense
 in which his Disciples and Followers in
 Earth, may be said to do it in Remem-
 brance of him. And the visible Crea-
 tures or Substances of Bread and Wine,
 are the Elements or Things, in and by
 which

which mortal Men may be said to administer, and receive the Communion or Participation of the Body and Blood of *Christ*, in a visible and sensible Manner; assembling themselves together, making Prayers and Supplications to God and giving Thanks. After which done in a decent and godly Manner, according to his Institution and Command, taking and breaking Bread, eating and drinking Wine, at his Table. Yet, nothing doubting but that all faithful Christians, so receiving the Communion, or participating of the Body and Blood of *Christ*, do receive a spiritual Blessing therewith, and therein inwardly, to strengthen and refresh their Souls, by the Body of *Christ* that suffered for them, and by his Blood which was shed for them, more than their Bodies are refreshed with the Bread and Wine. (But it is doubtless the Quakers great Delusion, to imagine they can receive those inward and spiritual Benefits of the Body and Blood of *Christ*, by thinking Thoughts only, without coming faithfully to his Ordinance, and receiving the Elements or Substances specified, according to the Institution of *Christ* and his Command to do it in Remembrance of him.) But *St. Paul* adds, the Cup
of

16. 1 Cor. x. of Blessing which we bless, is it not the Communion of the Blood of *Christ*? The Bread which we break, is it not the Communion of the Body of *Christ*? But the Sense Mr. *Barclay* proposes, whereby to understand the Communion or Participation of the Body and Blood of *Christ*, and his Manner of describing what it is, is neither true or can it be proved by the Holy Scripture. For after some Discourse concerning it, subjoined to that Proposition, he saith, P. 304, " If it be asked then, " what that Body, what that Flesh and " Blood is? I answer, it is that Heavenly Seed, that Divine Spiritual and " Celestial Substance of which we spake " before in the Fifth and Sixth Propositions. This is that *Vehiculum Dei*, or " spiritual Body of *Christ*. Whereby " wherethrough he communicateth Life " to Men, and Salvation to as many as " believe in him, and whereby also Man " comes to have Fellowship and Communion with God." This quoted is Mr. *Barclay*'s Description what the Body and Blood of *Christ* is : Now we have it in full, yet he saith also, page 303, " The Communion of the Body and Blood of " *Christ* is a Mystery hid from all natural " Men in their first fallen and degenerate " State." To answer him in the last Words,

Words, I say, I verily believe, that the Communion of what he there described, and imagined to be the Body and Blood of *Christ*, is such a Mystery as neither he himself understood, nor doth any Man living understand what it is, except in this Manner, to say, that that which is not, but is imagined to be something and is not, any thing in being, may be understood to be nothing but Imagination; and therefore is an imagined Thing, by which the Imaginer deludes himself with that which is nothing in being. And what is that Manner of Imagination but directly the same with Heathen Worship and Idolatry? I cannot tell what else. But since Mr. *Barclay* describes the Body and Blood of *Christ* to be something which he calls by so many chosen Names; and yet such thing is not understood to be or consist in the Manner he describes, neither spoken of in the holy Scripture, nor can be proved to be any essential Thing in being, I shall not be tedious at this time in handling his following Argument; for it was proved afore in this Work at large, p. 86 to 121, that there is no such universal Light within, as Quakers pretend, of which Mr. *Barclay* discourses at large in his fifth and sixth Propositions; and I have lately shewed, by his own Words, that Light

M m m within

John vi.
29. 35.
63. &c.

within to be the same which in his thirteenth Proposition in hand he calls the spiritual Body of *Christ*, which he saith communicates Life to Man. But in as much as there appears not to be any such Thing in being as he imagined, it cannot do any such Works to save Men as he imagined it did, or doth. But the very *Christ* will bless and save faithful Men, and impart unto them the Communion or Benefits of his blessed Body and Blood in the true and real Sense, by the Means and in the Manner that himself hath instituted in his Gospel, but not at all I conceive by that imagined Seed and Light within, Mr. *Barclay* discoursed of; since I think the Proof is clear, that there is no such a Light, Mystery, or Bond of Union between God and Men as he did imagine. His Manner of Discourse of the Words of *Christ* in the sixth Chapter of St. *John* is not untrue or improper in the Substance, but then we must understand that we receive the saving Benefits of the Body and Blood of *Christ*, there express'd by the Phrase of eating his Flesh and drinking his Blood, by Means of Faith only, by a Feeding upon him by Faith in our Hearts. But Mr. *Barclay's* Error in that Part was, in that he thought the saving Benefits and Life obtained by feeding upon the Body and Blood of *Christ*, by Means of true Faith, was

was wrought by Means of the imagined Light within, as by an Instrument or Bond of Union between God and Man. And also, as touching the Lord's Supper, he imagined, that that same imagined Light within (which appears to be nothing but mere Delusion) doth communicate the Benefits of the Body and Blood of *Christ* to Men. But contrary to that Opinion of Mr. *Barclay*, it appears by Words of the Lord *Jesus*, and of St. *Paul* his Apostle, that the Communion of the Body and Blood of *Christ* is given to the Faithful, and received by Means of a visible and holy Ordinance that himself instituted, accompanied with an inward and spiritual Grace. Therefore that Opinion and Doctrine of Mr. *Barclay* in this Matter is quite averse from the Doctrine and Institution of *Christ*, and from the teaching of his holy Apostle St. *Paul*, and the Practice of the Church in his Days. And, undoubtedly, it is mere Delusion, to presume that the Communion of the Body and Blood of *Christ* can be given and received without coming to his Ordinance, wherein it is promised to be given, to be received (except he will work a Miracle for some to do it otherwise) for he is the Lord that hath said, Take, eat, this is my Body which is broken for you: This do

1 Cor. xi.
23, 24.

in Remembrance of me. After the same manner also he took the Cup when he had supped, saying, This Cup is the New Testament in my Blood; this do ye as oft as ye drink it in remembrance of me: For as often as ye eat this Bread, and drink this Cup, ye do shew the Lord's Death till he come. In these Words spoken, and in the foregoing Verses, our Apostle St. *Paul* declares the Manner of the sacred Institution to us in the most punctual and faithful Manner imaginable; saying, I have received of the Lord that which I also delivered unto you, that the Lord *Jesus*, the same Night in which he was betrayed took Bread, and when he had given Thanks he brake it, and said, Take, eat, this my Body; and so the rest as express'd before. Therefore with most fervent Christian Love and Fidelity ought that sacred Ordinance to be observed of all faithful Christians to the End of the World, and celebrated in a most solemn and decent Manner, with Humility, and yet with pious Delight and Thankfulness of Heart. And, doubtless, it is the most profane and unchristian Practice, yea, and Contempt, not only to the Ordinance, but to the Person that instituted it, to despise it as Quakers do, and do not come thereunto. And to be particular, as Mr.
Bar-

Barclay both did and taught, pretending it is but a Ceremony of indifferent Moment, which was observed for a Time for the Sake of the Weak, but ceaseth in such as have obtained the Subſtance, or better Thing. O baſe Irreligion and Contempt! As tho' the Lord *Jeſus* had ſaid in vain, Take, eat, this is my Body which is given for you: This do in remembrance of me. And in like manner, he ſaid, This Cup is the New Teſtament in my Blood, which is ſhed for you. And St. *Paul*, who is Luke xxii. 19. right punctual in his Declaration to us, 1 Cor. xi. 25. how he inſtituted his holy Supper, aſſerts, that he ſaid (after delivering the Cup to them) this do ye, as oft as ye drink it, in remembrance of me. But though we cannot eaſily deſcribe how the ſpecial Benefits of his moſt bleſſed Body and Blood are conveyed to us in the Lord's Supper; yet, need we not to doubt they are conveyed to us therein, and that the inward and ſpiritual Grace and Means of adding new Vigour and Reſreſhment to our Souls are deſirable great Benefits, to all faithful Perſons, who come with a pious Chearfulneſs and Thankfulneſs, yet with Humility, to receive the Lord's Supper; they partake of the common Benefits of his precious Death and Sufferings, of his bleſſed Body and Blood, in that manner
and

and by that means that himself hath instituted and commanded to be done in remembrance of him. What greater Encouragement; therefore could we imagine he should have given us to come thereunto? Or what stronger Motives and Endearments to incite us to come thereunto? To strengthen our Faith and enliven our Hope to receive an inward and spiritual Blessing thereby, than to have said, Take, eat, this is my Body, which is given for you; this do in remembrance of me: And this Cup is the New Testament in my Blood which is shed for you; this do, as oft as ye drink it, in remembrance of me: Therefore, there seems no need to doubt the Benefits we receive will richly compensate for all our manifest Love and Obedience to him in coming thereto; for tho' I said we cannot easily describe how that spiritual Grace is conveyed into our Hearts in that Ordinance, yet we may perceive, that we do receive some Increase of Faith, Joy and Gladness, new Vigour and Refreshment, by receiving the Lord's Supper; but it is not our Business of Necessity, neither hath he commanded us to describe how the Benefits are conveyed to us; ample Encouragement and Command hath he given us to do that thing in remembrance of him. But therefore to pretend

a myſtical Senſe to be all that is to be underſtood, and to think to receive the inward ſpiritual Grace without coming to the Ordinance and doing our Duty, as the Lord hath appointed, is directly to diſobey him, as endeavouring to thwart his Deſign, both in our Minds and Practice, and to chuſe our own Way, and preſume as though we were wiſer than he. And to allegorize the Communion of his moſt bleſſed Body and Blood into nothing but Imagination. But this I underſtand to be the Senſe of Mr. *Barclay's* thirteenth Proposition, concerning the Communion or Participation of the Body and Blood of *Chriſt*. Which Doctrine he commends highly to his Readers; and (I wot) deluded ſome Perſons withal. Becauſe I judge, it plainly appears by what I have ſaid, that if he had taught them any thing in the Name of the Lord touching that Ordinance, he ſhould have acknowledged and taught, that the outward viſible Subſtances, Bread and Wine, ought to be taken and received at an Ordinance holden and celebrated in his Name by lawful Miniſters in his Church, according to Apoſtolicall Order, and as the Lord *Jeſus* commanded and appointed in a lively Faith and Hope to receive inward and ſpiritual Grace, or the Communion of the Body and Blood of *Chriſt* thereby.

thereby. But the Sense that Mr. *Barclay* taught in that Proposition, and in his following Argument, is much like the teaching of some one that enjoins a Man to save his Soul ; but concerning his Body, he tells him it mattereth not if that Part perish, yea, and that at present. But would any Man take that for good Counsel and Doctrine ? I suppose not at all ; for might not a Man greatly peril or actually destroy his Soul also, by wittingly and willingly letting his Body perish, and destroying it before the Time of common Death, or God appoint him to depart hence. And yet such is the Sense that Mr. *Barclay* taught concerning the Lord's Supper, and our Obligation to come thereunto ; he would have all Soul and no Body therein. But doubtless his Manner of teaching, is to argue, it is right, and admonish Men directly to disobey the Word and Command of *Christ*, and of *St. Paul* too, in that Thing, a total Neglect and Contempt of the substantial Duty that ought to be done ; but this he doth with as plausible a Pretence as may be, that Men may receive the inward Grace, without the outward Ordinance. But that is not the Way, seeing the Lord hath instituted and commanded the Duty to be done. And *St. Paul*, the great Apostle of the Gentiles,

tiles, has deliver'd the same Decree to the Church. Thus having discoursed of the Sense of the Words of Mr. *Barclay's* thirteenth Proposition, which is a Verse from the Words of *Christ Jesus*, and from the Mind of Christians, concerning the Lord's Supper. I know not whether it be much material to enlarge in this Matter, to examine many Points in his Argument, which I have done (if ever it come forth) more at large in my Thoughts upon Quakerism.

But, 2dly, The second Part or Sentences of his following Words in that Proposition, are also improbable, and not true, as answerable to the former, which I have handled and reprov'd. "The
" breaking of Bread by *Christ* with his
" Disciples, was a Figure which they
" even used in the Church for a time,
" who had received the Substance for the
" sake of the Weak." Those quoted, as I handle them in parts, are the second Part of Mr. *Barclay's* Words aforesaid, which are not true in the Substance and Sense of them so express'd; for there are no such Words spoken by the Lord *Jesus* in the Gospel, or by St. *Paul* in that or any Epistle, where he treats punctually of the Communion of the Body and Blood of *Christ*, as to call it a Figure of the inward

Substance or spiritual Grace, we hope to receive thereby. And that in Mr. *Barclay*, calling it a Figure of that which he pretended to be the Substance, namely, the pretended Light within, which doth not appear to be any thing in being in the Sense he taught; therefore his Words there, above, can be no true Sense or Doctrine; to call it a Figure of the Substance, &c. And those Texts of Scripture, which he discoursed of, which are to be understood in a mystical Sense of eating the Flesh of *Christ*, and drinking his Blood, by means of true and saving Faith, Mr. *Barclay* handleth in a true Sense in the Substance, I do not deny, but acknowledge; but notwithstanding, it is plain, by the Scope of his Argument, that he doth it with a Design, and in a Manner to seclude the Force of those Words of *Christ* in the Gospel according to St. *Luke*, I have discoursed of, and those of St. *Paul*, in the first Epistle to the *Corinthians*, and in those in St. *Matthew* and St. *Mark*, that immediately direct us how to receive the Lord's Supper in a real and visible Ordinance; for notwithstanding those Words of *Christ* in the sixth Chapter in St. *John* directly signify and teach us, that we must obtain Life and Salvation by believing in the Lord

*John vi.
&c.*

Lord *Jesus*, and by feed on him by means of true Faith. And those in the Revelation of *Jesus Christ* to *John* the Divine, teach us, That he standeth at the Door Rev. iii. 20. of a Man's Heart (in a gracious and merciful Sense) and knocketh, and if any Man hear his Voice, and open the Door, he will come in to him, (and bring in Store of Comfort) and sup with him, and lie with him. But both those Texts of Scripture, last mentioned and pointed, do contain either of them their own proper Sense, as I have intimated, but neither of them contain the same Sense with those Words of the Lord *Jesus*, and those of St. *Paul* at first mentioned; yet those in the *Revelation* may well be understood to be spoken in the Similitude or Form of Speech, taken from the Institution of the Lord's Supper in Earth, and his administering to his Disciples and eating and drinking with them; but are not to be understood to seclude the visible Ordinance of *Christ*, excuse for, or hinder a Man's visible receiving the Lord's Supper, a Duty commanded by the Lord himself: He hath more Ways than one to bring in a Supper of Grace and Comfort, and to come in to those and sup with them, who open the Door of their Hearts when he knocketh at that his own Door, and

are glad to receive him thereinto. Therefore Mr. *Barclay's* last Expression in his thirteenth Proposition reproved could not contain any true Sense of Doctrine or Truth, calling the Breaking of Bread by *Christ* with his Disciples, a Figure, which they even used in the Church for a Time, who had received the Substance for the sake of the Weak. Because it is already shewn, and will farther appear, that we ought to receive the Lord's Supper really and visibly in the Sense commanded of *Christ*, and exemplified unto us by him and his Apostles; therefore that Ordinance of *Christ* ought to be continued in the Church perpetually to the end of the World. Moreover, it was no Sense or Truth to call the real Supper of the Lord a Figure even of that Supper of Grace and Comfort meant in the *Revelation*, or of obtaining eternal Life by feeding upon *Christ* in a mystical Sense by means of true and lively Faith, meant in St. *John*; because both those Places are Words figuratively spoken, and do contain each their own proper Sense; but though they contain right sure Words of Promise to those that open their Hearts and believe, to receive Grace, Blessing, and Life, yet they must be understood in the Sense intimated: For neither of these doth excuse Neglect
of,

of, hinder, or seclude a substantial visible Duty, commanded by the Lord to be done, and the Practice exemplified to us, by himself and his Apostles. Therefore, according to the Sense and Meaning of the Words of the Lord in the Gospel, we must understand, that they only may receive the inward spiritual Grace, or the Communion of the Body and Blood of *Christ*, who receive the visible consecrated Elements or Substances of Bread and Wine, in the same special Form and Manner as *Christ* instituted and commanded to be received; and I mean the faithful Persons and worthy Receivers only. Because St. *Paul* well admonishes Men to beware how they receive the Lord's Supper, and to examine themselves before they do it, to perceive what they are to do and receive, and what to be aware of, *viz.* what great Benefits they are to receive if they receive the Lord's Supper worthily; and how great is their Presumption and Danger, if they receive the Lord's Supper unworthily, *viz.* ignorantly, disorderly, and in any bad Disposition of Spirit; which yet they ought to receive, and to receive it worthily, *viz.* faithfully, with some competent Knowledge of so great a Mystery, and with suitable Dispositions of Heart and Mind, lest they should receive it

it ignorantly and unworthily, and so be guilty of the Body and Blood of the Lord; when any receive it ignorantly and carnally, as Food to satisfy their natural Appetites, and not faithfully, and in Christian Knowledge to discern that the inward spiritual Grace of *Christ*, the Communion of his blessed Body and Blood is conveyed and communicated to them therein. But therefore, if the eating of Bread and drinking of Wine in the Lord's Supper, according to the Institution of *Christ*, ought in any Sense be said to be a Figure of the Substance, meaning the inward spiritual Grace, the Communion of the Body and Blood of the Lord; yet that must not be in the Sense that Mr. *Barclay* pretends it is, a Figure of the Substance, because he pretends it ceaseth in such as have obtained the Substance; but then also in that Pretence he intimates that the Substance may be obtained without it. Whereas it appears, that according to the Words of *Christ*, who instituted, and of St. *Paul* his Apostle, that the Substance, meaning the inward spiritual Grace, cannot be received but by those who come worthily to his visible Ordinance, and receive the Lord's Supper, as he hath appointed and commanded; except it shall please him to work a Miracle upon

upon some for what Reasons he best knoweth, to do it without his Ordinance, which yet is not express'd in the Doctrine or Sense of his revealed Words, in that I confess we have no Business to limit him, who is the Law-giver ; but in as much as he has commanded us to obey his holy Will, keep his Sayings, and observe his Ordinances, and even this under Consideration ; it seems most high Presumption, a real and manifest Contempt of his Word and Example, to presume we shall receive the inward and spiritual Grace, or the Communion of his blessed Body and Blood without coming to his Ordinance, and receiving of his real and visible Supper as he hath ordained us to do it ; for to deny Conformity hereunto, and to absent themselves from that Ordinance, is as much as to manifest that such Men suppose (though they do not say) that they are wiser than the Lord, who instituted it. 2dly, In that Mr. *Barclay* asserts, they even used the Breaking of Bread in the Church for a Time who had received the Substance, as *Christ* did with his Disciples, for the sake of the Weak. I answer, that that his Assertion will appear to be improbable, by two Instances at least : First, to say that they used the Practice of breaking Bread, as *Christ* did with his Disciples, only

only for a Time for the sake of the Weak, and then it was to cease afterwards in such as had obtained the Substance, is an improbable Assertion, and groundless of Truth; for it is manifest by those Words of the Lord *Jesus*, in which he commanded the Thing to be done, and for the Causes for which it was instituted, that it ought to be done in the Church as a perpetual Ordinance to the end of the World. First, to manifest our consequent Obedience to that Command of the Lord *Jesus*, after he had instituted his holy Supper, he en-
Luke xxii.
 19, 20. joined them to follow his Example and Practice in doing likewise, saying, This do in remembrance of me. And it would be absurd to suppose, that none but the Apostles and some few of the next following Ages of Christians in the Church, were all that were to do it in remembrance of him, since we know that St. *Paul* delivered the same Command and Decree, very faithfully and punctually to the *Co-*
1 Cor. xi.
 23, 24, *rinthians*, as he himself had received of
 25. the Lord, to practise. And in the first Part, it may clearly appear to all rational and discerning Men in the World, that in respect of Love to the Lord *Jesus*, and Obedience to that his dying Command at his last Supper had with his Disciples before he suffer'd for the Sins of the World (and
 which

which proceeded of abundant Love, not only to his Disciples but to all the faithful Church of his followers,) that the last Generation of Christians in this World, will have the same command of Obedience and Reason of love to celebrate the Lord's Supper in Remembrance of him, as the next Generation that followed the Apostles after his Ascension to Heaven had.

Therefore, 2d, or farther, as touching the first great Cause for which the Lord's Supper ought to be perpetually celebrated by Christians to the End of the World; St. *Paul*, after he had declared how he had received of the Lord, and delivereth the same thing to the Church of ^{1 Cor. xi.} 26.

Corinth, he straightway infers in the following Words, for as often as ye eat this Bread and drink this Cup, ye do shew the Lord's Death till he come. But the Words in the original Greek and in the Latin are written to be read in the future tense to be understood that Christians not only then did, but should in time to come, shew forth the Lord's Death till he shall come, by eating that Bread and drinking that Cup of the Lord: And so the Words in this our Language are to be understood to mean not only the same Duty we have to do, but the same time that the Lord shall come, namely at the End of the World: And a great Cause is it, for which the

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Lord's Supper ought to be celebrated to shew forth his Death, and to keep in Memory the inestimable benefit of it till he come to judge the World at the last Day. A third great Cause to celebrate the Lord's Supper, is the inward spiritual Grace we hope to receive thereby, of which St *Paul* freely speaketh. The Cup of Blessing which we bless, is it not the Communion of the Blood of *Christ*? The Bread which we break, is it not the Communion of the Body of *Christ*? But I think I need not add to the Apostle's Words here to illustrate them, having so lately discoursed of the true Sense of those his Words, from other Texts to which these be directly agreeable. Though my Discourse be chiefly concerning Quakers who are the only Persons that argue to evade the plain and true received Sense of those Words, and seem to need much more Reproof; but should I do it again here, yet if they are and will be carried away with Mr. *Barclay's* Allegories made upon the Words, they may still reject the true Sense that I and all believing Christians understand of the Text: But then let any Man consider they might with as much Reason allegorize any other plain Texts of Scripture into another Sense than what they truly mean; many of which they

they deal with in a like manner : But I think my whole Argument will shew the Invalidity of their Allegorical Speeches, and the two former Causes shewing why the Lord's Supper ought to be celebrated and received of Christians, as a perpetual Ordinance in the Church are Words of the Lord *Jesus* and of *St. Paul* aforesaid, so plain, that no believing Man, regarding what he saith, will deny the true Sense generally understood by all believing Christians; and indeed so are the last Words of *St. Paul* mentioned speaking of the Blessing of the Cup, and of the Bread in the Lord's Supper, no less plain and intelligible to believing Men, being so agreeable to the former Words handled. But 1st. That the Lord's Supper was not only celebrated for some time, but to continue a perpetual Ordinance in the Church doth already appear; so likewise now it is in Season to consider that it was not celebrated only for the sake of the weak Brethren amongst Christians, but also for the strong and best confirmed, cannot but appear, because we may perceive that they received it as frequently as the weak, or more so. And 2d, Furthermore that the right pious Persons, the Wise and Sober, both were and are the most fit, the only 1 Cor. xi. 7. 23. 29. Persons well prepared to receive the Lord's Supper,

Supper, needeth no farther Proof but St. *Paul's* plain Words, where he gives necessary Caution to all Persons diligently to try and examine themselves before they eat of that Bread and drink of that Cup, lest if they should eat and drink thereof in an ignorant and unworthy manner, they might unhappily eat and drink Damnation to themselves, not discerning the Lord's Body. From this necessary Caution of our Apostle we may safely collect, that the strong and best amongst Christians are more fit to receive the Lord's Supper, than those which are more weak and have less Knowledge or greater Offences and Failings than the rest; yet all ought to receive it with the best Knowledge they have, and with Faith and due Examination of themselves, with Love and Obedience to *Christ*, and with Charity to all Men. And I think that now already, those groundless Assertions in Mr. *Barclay's* 13th Proposition, and fallacy in the Substance, concerning the Communion or Participation of the Body and Blood of *Christ*, appear to be plainly confuted, and so in the particular Sentences of his already handled. But the concluding Words are yet to be considered a little farther in particular, and they are the following, " Even as the abstaining from
" Things strangled and from Blood, the
" washing

“ washing of one another's Feet, and the
 “ Anointing the Sick with Oyl, all which
 “ are commanded with no less Authority
 “ and Solemnity than the former, yet seeing they are but the Shadow of better
 “ Things, they cease in such as have obtained the Substance.” Those Words quoted the close of his Assertion there in that Proposition, are improbable and full of Error as the former handled in the particulars.

And 1st, it is evident that the Order to abstain from Blood and Things strangled, was but an Appintment of some Apostles to the then newly converted Gentiles, to *Acts xv.* comply with the Jews, then lately converted *20.* to Christians in things indifferent in themselves as a proper means at that time to make Peace and Amity between them, until those Jews were confirmed in the Christian Faith, and sensible of their Liberty in *Christ Jesus*, to esteem all Creatures *1 Tim. iv.* *4, 5.* of God to be clean to faithful Persons that do believe they are such, and that they are sanctified by the Word of God and Prayer. But truly the Apostles themselves at first were not sensible of their Liberty to be given and appointed in the Christian Religion for them to use and enjoy, to eat, receive and use all the Creatures of God alike, as being clean to them which have

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Act. x. 11, no Uncleaness in themselves, until it pleased God to convince St. *Peter* and inform him of his Will, and of the whole nature and substance of that Matter by a notable Vision and a Voice from Heaven.

12, 13, 14,
15, 16.

2dly, But as touching the washing of one another's Feet, it is true that was exemplified by our Lord *Jesus Christ* to the Disciples, and so to other Christians, to teach them to be humble and condescending in their Behaviour, and to do the meanest as well as the greatest Deeds and Services one to another, and for the comfort and good one of another, is most certain and reasonable to collect and understand by that Deed of *Christ* to his Disciples; and which Example no doubt we ought to regard always, and to keep in Memory; and to conform our Practice according thereto, upon all proper Motives and Occasions especially; and that because the Lord *Jesus* himself hath exemplified the thing to us; but neither was that Duty commanded to be done in like manner as the Lord's Supper was to be celebrated in remembrance of him, enjoyn'd by a special Precept: Neither indeed was the practice of washing one another's Feet exemplified to us by the Lord for the like great and momentary Causes and Reasons, nor for the same manner

John xiii.
6.

manner of Benefits (which I have discoursed of p. ~~446, 447~~ ^{446, 447} &c.) as the Lord's Supper ought to be administred and received for, which also cannot but appear to every discerning Christian by the Words of the Lord *Jesus*, and by divers plain Sentences of St. *Paul's* Words concerning the Institution and Blessing of the Lord's Supper; also, shewing the potent Reasons why it ought to be continued a perpetual Ordinance in the Church of *Christ*, of which I have discoursed though somewhat briefly; and judge that special Duty and Ordinance of *Christ* to be very unequally compared by Mr. *Barclay*, to the Duty of washing one another's Feet; the Benefits that may justly be hoped for to proceed from thence, being greater and far more excellent than can be expected from the Office and Performance of washing one another's Feet; though the last was commended to us by the Lord himself, whose Example let it not be doubted is most worthy to be followed upon the least Occasion: For he said to the Disciples, If I your Lord and Master have washed your Feet, ye also ought to wash one another's Feet, for I have given you an example that ye should do as I have done unto you. Those Words are the Proof, yet I suppose they will not justify

Mr.

Luke xxii.

^{19, 20.}

1 Cor. x.

^{16, 11, 23,}

^{24, 25, 26.}

^{27, 28, 29.}

John xiii.

^{14, 15.}

Mr. *Barclay* to have said. All (the Duties spoken of) are commanded with no less Authority and Solemnity than the Lord's Supper was commanded by him to be celebrated in Remembrance of him; for what is more evident than that the Apostles of *Christ*, who for some certain Reasons before discoursed of, gave a prudential Injunction to the then newly converted Gentiles, as we are most generally agreed, was but designed to be a Law or Rule of behaviour to them for a time, to abstain from Things strangled and from Blood: Things indifferent in themselves, until both Jews and Gentiles that were converted to the Faith were confirmed and well innur'd in the Christian Religion, and knew how to walk innocently towards God, in respect of such indifferent things, or according to the proportion of Faith received: But I say, what needeth to be more evident, than that that Injunction of the Apostles to the then newly converted Gentiles, had much less Authority in itself, Reason or Obligation to command Conformity and Obedience of the whole Christian Church, in Ages to come, than that special Command of *Christ* to his Disciples and Followers, to celebrate his holy Supper in Remembrance of him, and for the Reasons mentioned? I think

As: xv.
20.

hink it is generally owned and confessed by most Christians and so believed, that that Injunction of the Apostles to the Gentiles then hath little or no force upon the whole Christian Church now, except upon some, or to some who are in weak Faith, and still make a Conscience of abstaining from Blood and things strangled, which have Blood in them; or if I am too bold to impute weakness of Faith to them, who abstain from eating any Blood for Conscience sake, yet, if they eat it with doubting, had rather abstain from it, or make a Case of Conscience to abstain, I am ready to advise them in such Cases to walk according to the proportion of their Faith, is doubtless best for them, and the most acceptable to God; but I conclude, there is no faithful Man regarding what he saith but will ingenuously and may safely confess, and that for the Reasons I have lately mentioned, that the whole Church of *Christ*, and every particular Man therein, is highly Obligated upon special Duty to obey that Command of *Christ*, and do that Thing in Remembrance of him.

3dly, And as touching Solemnity of expression, I wot that his Commanding the Apostles in plain Words to do that Thing in Remembrance of him, seems to

be said with greater Solemnity, and with a more absolute Charge to be obeyed than the Example given to wash one another's Feet. In the First he saith, this do in Remembrance of me; which both gave them a command to do it, and mentioned a chief Cause why they must do so. In the Second he saith, ye ought to wash one another's Feet; and it is very certain we ought to do so, when there is any Need or Occasion to do it one for another, and to learn to be humble, kind and serviceable one to another in mutual Love: But if there is no Need or Occasion, the Words being not a Command as the former, nor do they bid us do it in Remembrance of him as the former; they seem to me to give us liberty to omit that Duty rather than the former, seeing the Cause for which the Duty is to be done seems nothing near so great or urgent as the former, nor the Words so much a Command as the former, (except any can shew Reason that we ought to do it now, because the Lord washed their Feet then) if the Example of humility and kindness be followed, I am ready to hope it will prove well done, and find acceptance with him: But if any Quaker can yet prove, that we ought to wash one another's Feet, as well as we ought to celebrate and receive the Lord's Supper,
I am

I am ready to assert then, we ought to do both; and that if some omit one of these Duties, it can never excuse the rest for despising or omitting both.

4thly, But there is one thing more to be considered in this Matter, that the Duty of washing one another's Feet is nowhere taught by *St. Paul*, or doth he any where say or signify he had received that of the Lord to deliver in a special manner and Obligation, as he teaches to celebrate the Lord's Supper; and in this instance there is no degree of comparison to be made between the two Duties, the more solemn and greater so far exceeds the less, as likewise it doth plainly seem to do, in the great benefits of it, and in the Causes for which it is done, and commanded to be done; which Reasons put together do naturally induce a discerning Christian to conclude, that though the less solemn Duty ought to be done when any Need is, and not only so, but we ought to learn to do other Deeds of mutual love and kindness thereby; yet, I say, since the Duty of washing one another's Feet seems a Duty of so much less Moment than the receiving the Lord's Supper, it induceth a Man to think it may be omitted without Offence to him by such Persons, and to whom there is no manner of Need or

Occasion for the doing it, especially if such Christians do well perform their several Duties of mutual love and kindness to one another in Deeds more needful to be done: But the due administration and receiving the Lord's Supper, it appears cannot be omitted or neglected without being guilty of base Neglect, notorious Ingratitude, and Disobedience to his Will and Command.

5thly, But as touching the Anointing the sick with Oyl; that Ceremony we judge not material to be continued, since the gifts of healing the sick Miraculously are long since ceased, or with-holden from the Church, for some great and potent Reasons, I have discoursed of amongst others, p. 288 289, 290. And we cannot reasonably think thole manner of Miraculous gifts shall ever be restored to us again, now so many Nations of the World have long since received, believed and professed the Christian Faith: Therefore the Anointing is ceased with the Miracle, or judged meet to be omitted in the Protestant Church; and the rather have we wholly omitted that Rite, I suppose, because it hath been abused in the Church of *Rome* to several wrong or improper Ends, to which it was not used in the primitive Church, as I judge no Quaker will deny this.

Now

Now when these Reasons are weighed by theingenuous and impartial Reader, he will doubtless discern that the concluding Words of Mr. *Barclay's* 13th Proposition are very improbable and groundless, though they seem not quite so contradictory to all Proof and Reason of appearance as the former Words in that Proposition, yet notoriously erroneous as agreeable to the former, as dissuading from, and unteaching that special Ordinance and Institution of *Christ*, which ought to be taught and observed by every Christian, most necessary, beneficial and commendable to every Christian that is baptized, or ought to be baptized into the Name, and profess the Faith of *Jesus Christ*, he ought also to receive the Lord's Supper.

Having thus far proceeded in the design, and reproved the Words of that Proposition, I know not whether it be much material now to trace many of his steps and turnings in his following Argument, and to shew how he truckles from the right Sense of several notable Texts in the New Testament, concerning the Lord's Supper, and proposeth some other Sense to his Readers, since I have purposed to do that in another Piece not yet extent: But I am willing to give a few Instances here,
of

of his manner of handling some Texts, and of his unfair and unequal comparing of the Sense of Words concerning the Lord's Supper, to shew my Readers his method of Argument; who are not acquainted with it, and to others who seem too credulous to confide in his plausible pretensions in his Doctrine; see in his 316th page how he forms a Sense to compare with *St. Paul's* Word's concerning our Obligation to celebrate and receive the Lord's Supper. *St. Paul* saith, He that regardeth the Day regardeth it unto the Lord.

Rom. xiv.
6

Thence *Mr. Barclay* saith. "It cannot be thence inferred, that the Days that some esteemed and observed did lay an Obligation upon others to do the same, but yet as he that esteemed a Day and placed Conscience in keeping it to the Lord, so it was to him, in so far as he dedicated it to the Lord, the Lord's Day, he was to do it worthily, and if he did it unworthily, he would be guilty of the Lord's Day, and keep it to his own Damnation."

To which I answer, it is true in the first Part, he that regardeth an Holy Day, regardeth it to the Lord, to keep it worthily, *viz.* religiously, so far as he regardeth it above another Day, to serve
and

and worship God on that Day, and if he do not keep it religiously, he falls from his Integrity of keeping the Day holy to the Lord, and profanes it as another Day, and then his own Conscience will soon convict him of a Fault, for profaning the Day he esteemed above another. But with leave of Mr. *Barclay's* Admirers, I must tell them, he erred greatly in the Second Part in forming his Comparison, and laying much blame where *St. Paul* laid but little, for *St. Paul* only saith, and implies this Sense ; He that regardeth the Day, but doth not regard it to the Lord, he doth not regard it to signify any Thing for good, the Honour of God or his own Edifying. Mr. *Barclay* adds to the right Sense and aggravates the Man's Fault greatly. He only profanes the Day he had esteemed, and made Conscience of keeping, and keepeth it not, as he had esteemed best to keep it. But *St. Paul* doth not say, he is guilty of the Lord's Day, and profanes it to his own Damnation, because he had esteemed it above another. No such Thing, stay there. But hear the Conclusion of Mr. *Barclay's* false Ballance of two Defaults. “ So also such as observe this Ceremony of Bread and Wine, it is to “ them the Bread of the Lord and the “ Cup

“ Cup of the Lord, because they use it
 “ as a religious Act; and for as much
 “ as their End is to shew forth the Lord's
 “ Death, and remember his Body that
 “ was crucified for them, and his Blood
 “ that was shed for them, they must do
 “ it religiously, else they are guilty of
 “ the Body and Blood of the Lord.”

To those Words quoted, I answer, that
 a Man ought to receive the Lord's Supper
 religiously is true, but not only because
 he makes a Conscience of it, and esteems
 of it much above any ordinary Act of
 eating Bread, and drinking Wine at his
 own Table, and esteems it to be a re-
 ligious Act of Duty, but because the Lord
 hath commanded and appointed it to be
 done in remembrance of him. Therefore,
 if a Man esteem never so little, or pro-
 fanely of it; yet doth not that give him
 any more liberty to absent himself from
 that holy Ordinance, which *Christ* hath
 instituted. For in this Thing Disesteem
 is no less a Sin than an unworthy recei-
 ving the Lord's Supper, if not a greater,
 for a Christian both ought to esteem of it,
 as a Religious act of Duty, and to receive
 it as worthily as he possibly can. But
 consider Mr. *Barclay's* Error in this Mat-
 ter, and it is a notorious Error. He e-
 steems not of it as of a Divine Institution
 of

of *Christ*, at all, it seems, but leaves all the Obligation to come thereto to a Man's own Thoughts, and esteem of it right or wrong, whether weak or strong, in Knowledge, in Faith, and Love to *Christ*. And what perverse and corrupt Sentiments are those of the institution of *Christ*, to intimate that a Man is left to his own Choice whether he will come to a divine Ordinance, or not? *viz.* if he esteem Religiously of it, so he must keep it; if he think profanely, ignorantly, or unfaithfully, that it is not to be esteemed as a religious act of Duty, yet he is free and guiltless too, according to Mr. *Barclay's* comparison of the Matter; and so by that means the profane Infidel may be as the obedient Believer that cometh to celebrate the Lord's precious Death and Sufferings, with humble thankfulness according to his Will and Appointment, if all is left to the several Men's Esteem of that Ordinance, except this to say, that the Person that esteemeth highly of that Ordinance puts himself in much more peril of offending God than the profane, if he do not keep it worthily always, and is no better if he do. O admirable Doctrine, or Sense to be offered or intimated by any professing followers of *Christ*, a Sense of compleat disobedience to that his spe-

cial Command instantly before he suffered; away with it out of the Land of Christians! I do not only deny the consequence but also judge it is a Sense and Doctrine of the greatest Error and Libertinism that ever I saw written in a Book, and the Peril of it to be exceeding great; for it is evident, the Lord himself commanded the Disciples to do that Thing in Remembrance of him; and St. *Paul* faith enough to oblige any faithful Christian to come to that Ordinance, and yet to deter any others from coming thereto rudely, ignorantly, and unworthily; but first to examine themselves, and repent them of their Sins, and then come thereto with much love to God and *Christ Jesus*, and with Charity to all Men: Remembering with hearty thanks, giving the exceeding great benefits of his precious Death and Sufferings for the redemption of the World, and of themselves particularly, and the Salvation they hope to obtain thereby; and that by means of his precious Body that was bruised for them, and his Blood that was shed for them; and to perceive that they received some inward Spiritual Grace communicated to them at a real and visible Ordinance holden in his Name, according to his own Institution and Appointment, and that conveyed to them

them under the species and substance of Bread and Wine consecrated in his Name, and received while they remember his precious Body that was bruised for them, and his Blood that was shed for them. But if Men are ignorant because they will not seek Knowledge, and unworthily because they will not believe and repent, then assuredly that is great Infidelity and Profaneness, when they absent themselves from the Lord's Table on those hinderances, and greater Gilt seem they to contract, than they who receive the Lord's Supper somewhat unworthily. But as touching a Man's esteem of Days, not to say he ought to profane the Christian Sabbath, if he esteem he may, yet of other Days he is permitted in the Christian Liberty to do according to the dictate of his own Conscience, and the Measure of Faith he hath received, to be understood of those who are religious in themselves, and obey God's holy Word. But see Mr. *Barclay* again, p. 325, upon some Words of *St. Paul*, For as often as ye eat ^{1 Cor. xi.} this Bread and drink this Cup ye do shew ^{16.} the Lord's Death till he come; but Mr. *Barclay* saith, the Words [as often] ' imports no more a command than to say, ' as often as thou goest to *Rome* see the ' Capital, will infer a Command to me to

' come thither'. I answer, whether as often imports a command or not, it altereth not the Sense of our Obligation to that Duty, since the Words plainly signify, that the Lord *Jesus* and *St. Paul* had a foresight and expectation that Christians his Followers would understand, that themselves were obliged to receive the Lord's Supper, as the Words [as often] there said make manifest; and the Words of *Christ* in the Gospel are a command to the Apostles and their Followers, put in the imparative Mood; This do ye in Remembrance of me; and we must know that we are highly obliged to follow the example of the Apostles of *Christ* in Obedience thereof. But Mr. *Barclay's* comparison, as often as thou goest to *Rome*, see the Capital will infer a command to me to come thither, is left to a Man's own Choice whether he will go to *Rome* or not, and when he pleaseth. And that is another unequal Comparison and averse from the Sense of those Words and Command of *Christ* in the Gospel, as devised to wrest the true Sense and meaning of his Words; a base truckling and playing with the Words and command of the Lord, like that in the former last handled and reprov'd: For if one Man were never minded to go to *Rome* according to the Sense

Sense in Mr. *Barclay*, the Capital would never infer a Command to another to come thither, and then there would be no Journey made that Way, except perchance the first Man had a Desire to go. But *Jesus Christ* (to whom the Capital of *Rome* must stand as an equal Commander in that Comparison) hath absolutely instituted his holy Supper according to his own good Pleasure, and for the edifying of Men to make Christians Partakers of his most blessed Body and Blood, hath commanded them to continue a perpetual Memory of that his precious Death until his coming again; therefore he said, This do in remembrance of me. But I cannot but believe, that such Contempt of that Ordinance of *Christ*, with an artful wresting the Sense of his Words and Command there, as Mr. *Barclay* hath done, doth appear, even to unteach a special Duty, that himself and his Apostles hath taught, is doubtless a capital Crime, and a great Piece of Antichristian Error to follow. How much it might diminish the Fault if the Arguist himself were deluded in himself, it is not I that can, but God alone, that shall judge.

3dly, lastly, I shall shew how he handles a right and full Proof against his Manner of Argument in Relation to the
Lord's

Lord's Supper, see page 325 ; he saith,
 “ But whereas they urge the last Words,
 “ Ye do shew forth the Lord's Death
 “ till he come ; insinuating, that imports
 “ a necessary Continuance of that Cere-
 “ mony until *Christ* come at the End of
 “ the World to Judgment. I answer,
 “ they take two of the chief Parts of the
 “ Controversy here for granted without
 “ Proof ; first, that [as often] imports a
 “ Command, the contrary whereof is
 “ shewn, neither will they ever be able
 “ to prove it, Secondly, that this com-
 “ ing is understood of *Christ's* last out-
 “ ward coming and not of his inward
 “ and spiritual ; that remains to be prov-
 “ ed, whereas the Apostle might as well
 “ understand of his inward coming and
 “ Appearance, which perhaps some of
 “ those *Corinthians*, who used to be
 “ drinking together, had not known.”

Those Words quoted, and others add-
 ed upon the like groundless Pretence, are
 Mr. *Barclay's* Plea against the right plain
 Sense of that Apostle, and the general
 Understanding and Consent of all Chris-
 tians, except the Quakers, concerning the
 coming of *Christ* there spoken of, under-
 stood to be at the Day of Judgment, at
 the End of the World. To which Plea
 of his I answer briefly, that whether [as
 often]

often] imports a Command or not, it altereth not the Sense of the Obligation to do that Duty in love to *Christ*, and in obedience to his Command in the Gospel, *Luke xxii.* but plainly implies, that Christians would *19. 20.* understand themselves to be obliged to *1 Cor. xi.* observe that Ordinance and receive the *23, 24, 25, 26.*

Lord's Supper frequently : Which being in that Manner taught by that Apostle of *Christ*, and deliver'd to the Church as he had received of the Lord, is clear Proof that it ought to be so done, yea, and continued in the Church a perpetual Ordinance to the End of the World. Notwithstanding Mr. *Barclay's* Unwillingness to confess what the Words plainly signify, and his deceitful handling them, to intimate, that a Man is left to his own Will, and that without Rebuke, whether he will esteem, observe, and obey that Command of *Christ*, or not? And as touching the second Part of that he calls the Controversy, in that he saith it remains to be proved, what he intimated doth remain to be proved, or wants Proof, even must do so to the End of the World : Yet, indeed, it appears to need no farther Proof to believing Persons than the same Words specify and prove, and which is the very Sense that Christians always understood : *1 Cor. iv.* concerning it : For a great Substance and *5.*

Scope

Heb. x. 37. Scope of the New Testament Language
Rom. xiv. 10. doth shew and point out to us the Cer-
2 Cor. v. 10. tainty of the Lord's outward coming to
 judge the World at the last Day; and
 speaketh of it as of a most notable Day,
 not always specifying in particular Words,
 but often meaning the same Day without
 special mentioning the same Day. I wot,
 the Plainness of this Truth will excuse
 farther Proof; but the Scripture no where
Rev. iii. 11. speaks of *Christ's* inward coming in a spi-
ch. xxii. 7. 12 ritual Sense into the Hearts of Christians
Matt. xxv. 13. as of a notable Day, or one notable Day,
 in the like manner, or in the same Sense as
1 Cor. iii. 13. that notable Day of his coming to judge
 the World at the End is always spoken of.
 Because indeed *Christ* was always come,
 and present abiding in the Hearts of Chris-
 tians after they believed, in an inward
2 Thes. ii. 2. 7. spiritual Sense. There his inward coming
2 Pet. iii. 4. in spiritual Grace is never spoken of in
1 Cor. xi. 26. Scripture as of a notable Day, or as that
 one notable Day of the Lord's coming at
 the End of the World. But it is a Qua-
 ker Institution and groundless, much like
 their imagined Light within. Yet will
 not that which Mr. *Barclay* there pre-
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~~of *Christ's* inward coming in spiritual~~
~~Grace~~

~~Grace agree with those Thoughts of the~~
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of *Christ's* inward coming in spiritual
Grace is doubtless always in believing
Christians; notwithstanding, Mr. *Bar-*
clay's making doubt, or perhaps the ig-
norant Part of the *Corinthians*, that be-
haved themselves disorderly at the Lord's
Supper, had not known his inward com-
ing in spiritual Grace; but that his Doubt
or Perhaps was no Proof at all, that they ^{1 Cor. xii.}
had not known *Christ's* coming in inward^{3.}
spiritual Grace to them: For how could
they believe in him without inward spi-
ritual Grace? Mr. *Barclay* could not prove,
who before had argued that no Man can
say and firmly believe that *Jesus* is the
Lord but by the Holy Ghost. But as he
imagined, that pretended universal Light
within was in all Men, even in Heathens
as well as in Christians, and that at all
Times, if they would regard it and hearken
to the Suggestions of it, he judged they
had it always within them.

But it is certain, all Men have the Light
of Nature, both Heathens and Christians,
viz. Human Reason, whereby they are
inwardly and naturally taught to discern
Good and Evil, and to distinguish be-
tween Good and Evil. And that I verily
believe is the same Light which Mr. *Bar-*
clay (with gross Mistake) calls by so many

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believe is the same Light which Mr. *Bar-*
clay (with gross Mistake) calls by so many

R L R

chosen

chosen Names, which (as he confesseth) is in Heathens as well as in Christians, the same Mistake, I suppose, other Quakers have made concerning the universal Light within. Yet indeed it is a natural Light within, and that from God, which he hath given to all Men, and interwoven into their very Natures in the Creation, whereby they are capable of Reason and Knowledge, and are therein much superior to all other of God's Creatures; naturally taught of God thereby to fear him, to honour a Deity, to distinguish between Virtue and Vice, to love the first and hate the last, in Conscience of Duty to God, and in order to please him, and to find Acceptance with him, (and how much the Religion of a Quaker is superior to such natural Religion, I cannot easily describe;) but to enlarge here, to prove this, would make a needless Digression. But all believing Christians have also the Light of Grace, (if I may so speak) Faith in *Jesus Christ*, and Love to him, who is the very Light of the World, to lead Men in the Way to Heaven and Happiness, to eternal Life and Glory. And they have the Benefits of his holy Word instructing them how to believe, and how to follow him in the Way to Life. And they have another Comforter, the Holy Ghost, the Sent of the Father and of the Son,

Son, to illuminate their Understandings, ^{Rom. viii.}
 help their Infirmities, comfort and sup-^{26.}
 port their Spirits, and lead them into all
 Truth which the Lord *Jesus* hath spoken
 and taught, and what other Light need ^{John xvi.}
 they to save their Souls? I cannot tell.^{7.}
 But neither could the coming of the Holy
 Ghost into the Hearts of Christians be
 properly called the Time that the Lord
Jesus was to come, as in the Words of ^{John. xiv.}
 St. *Paul* afore said, because the Holy Ghost^{16 and 26.}
 is plainly said to be another Comforter,
 and his coming every where spoken of in
 another Sense. And it is not to be doubt-
 ed, the Lord was come in a Sense of in-
 ward Grace to the *Corinthians*, to whom ^{John xv.}
 the Apostle wrote concerning the Lord's^{26.}
 Supper. Therefore the Sense that Mr.
Barclay pretended might take place, that
 St. *Paul* might as well understand the
 Lord's inward spiritual coming as his out-
 ward coming at the End of the World,
 must in reason be excluded; since there is
 no manner of doubt, but *Christ* was then
 come in that inward spiritual Sense to
 those *Corinthians* to whom that Apostle
 wrote concerning the Lord's Supper. And
 the Lord had been in the World in Per-
 son, suffered, and died, rose again, ascend-
 ed into Heaven, and was come again to
 them in a Sense of inward spiritual Grace,
 but to those most assuredly who were

best prepared to receive the Lord's Supper. And without all doubt Mr. *Barclay's* Pre-
tence that St. *Paul* might as well under-
stand the Lord's inward and spiritual, as
his outward coming at the End, must be
excluded, and appears to be evaded by the
Proof, and for the Reasons mentioned.
And his whole Proposition and Argument
there appears to teach nothing rightly, in
this Matter; but the contrary, in all the
Substance, in the Parts, in the Drift and
Scope of it, Disesteem to the instituted
Ordinance of *Christ*, and profane Prac-
tice: A bad Means to dissuade Men from
receiving the Lord's Supper, and par-
taking of the Communion of his most
blessed Body and Blood, as he hath com-
manded and appointed. Hence to his
fourteenth Proposition, concerning the
Power of the Civil Magistrate in Matters
purely religious and pertaining to the Con-
science. I shall insert the Words of that
Proposition, and point his Proofs in my
Margin, which he judges sufficient to
maintain his Opinion in this Matter; but
shall not much reprove his Argument in
this Part, since our Religion doth not
teach us to persecute any Man in Matters
purely religious pertaining to the Con-
science. Agreeable hereunto our happy
Constitution and Government gives Liber-
ty of Conscience to all Sectaries of Chris-
tians

tians that will live peaceably amongst others, in these the King's Realms and Dominions. And I willingly consent, I am of Opinion that no peaceable religious Man ought to be persecuted for the sake of his Religion, although his Understanding therein and Practice of Duties be not the best in all things, or the most consistent with the Truth of the Gospel. I would only endeavour to persuade him to better things by the holy Word and the most peaceable Means. And I am far from desiring that any should be persecuted in Matters that be purely religious, and done for Conscience sake: But how to know whether, or how often, they be such that are by the Persons professing to be religious pretended to be such, is a critical thing. And yet St. *Paul* gives plain direction to *Titus*, and in him to others, to rebuke *Tit. i.*
10, 11, 12, false Teachers and Deceivers sharply, that they might amend their Lives and be sound in their Faith: But I find the least fault with that Argument of any that I have handled in Mr. *Barclay's* Apology; and though I do not approve of every Point in his manner of handling that Argument, yet I do not much reprove the Sense and meaning of the whole, to speak impartially as I have done in all the rest, and I have no other design hereby but charitably

charitably to inform the Understanding of those Quakers that will diligently read this Book, and regard those many notorious Errors that I have reprov'd and confuted in that Apology, and their Practice who follow his Steps and Doctrine; yet I judge it is not improper now, in order to shew the Reader my opinion of that Proposition, p. 331, his Words follow, ' Since
Luke ix. 55, 56. ' God hath assumed to himself the Power
 ' and Dominion of the Conscience, who
 ' alone can rightly instruct and govern it;
Matt. vii. 12, 13, 29. ' therefore it is not lawful for any whosoever,
 ' by virtue of any Authority, or Principa-
 ' lity they bear in the Government of this
 ' World, to force the Conscience of others;
 ' and therefore all killing, banishing, fining,
 ' imprisoning, and other such Things which
 ' are inflicted upon Men for the alone
 ' exercise of their Conscience, or Difference
 ' in Worship or Opinion, proceedeth from
 ' the Spirit of *Cain* the Murderer, and is
 ' contrary to the Truth, providing al-
 ' ways that no Man, under the pretence
 ' of Conscience, prejudice his Neighbour
 ' in his Life or Estate, or do any thing
 ' destructive to or inconsistent with hu-
 ' man Society, in which Case the Law is
 ' for the Transgressor, and Justice is to be
 ' administred upon all, without respect of
 ' Persons'.

I an-

I answer, to the substance of those Words quoted, I am consenting, as willing to concede to whatsoever Words be most agreeable to Justice, Moderation, Peace, Love and Meekness, which are Virtues of true Christianity : The cherishing and exercise of which Virtues towards all Men, as well adorn the Prince as any other Man, I readily consent : And since God alone searcheth Men's Hearts and tryeth their inward Parts, he best knoweth the Measures of their Faith and Sincerity : And since every one must stand before the Judgment Seat of *Christ*, and give account of his Conduct and Behaviour to God, and receive reward or punishment for the Deeds done in his Body, according to that he hath done, whether it be good or bad. And the holy Scripture, especially in the New Testament, seems to give but little or no Authority even to the Civil Magistrate to persecute peaceable Men for the sake of their Religion, and Things pertaining to their Conscience ; notwithstanding he beareth not the Sword in vain, but to correct and chastise every enormous Transgressor convicted by just Evidence according to his Crime, who is an Offender in Case or Cases of moral Justice, and hurtful to human Society : And I shall not examine this last mentioned Proposition of Mr. *Barclay* in any critical Point ;
neither

neither did I ever design to reprove any true Tenet consistent with moral Justice or the Peace of the Gospel, having relation to Charity, Kindness, Meekness, or any Christian Virtue, which are apt to create Love, Tranquility, Unity, and Peace amongst Men: I am far from disallowing any of that Practice; and I am persuaded the Work of Conversion and Reformation of Manners in Things purely religious must be wrought by means of the Grace of God; the truth and power of his Word commonly administred by means of peaceable Exhortation and Instruction, whereby Men's Understandings are informed concerning their Ignorance and Errors, which they ought to forsake when they come to know them, and be found in their Faith, and to be united in religious Society by proper Motives arising of Charity, fervent and godly Zeal for the Truth: The Work of Salvation, I conclude, must be in this manner begun and carried on by the grace and assistance of God, but cannot indeed be supposed to be any wise wrought by carnal Weapons or human Power or Strength; yet, I wot, I could reprove some Words in that Proposition of Mr. *Barclay*, and shew that the civil Christian Magistrate may lawfully suppress and correct some Disorders in sturdy and self-willed

willed Men, in matters pretending to be done in case of Conscience, when hurtful to true Religion and Society, and not at all be guilty of Tyranny towards them, or of exercising the Spirit of *Cain* the Murderer; but a Spirit of love and fidelity towards God, as instructing them by some proper means, as by civil Chastisement, doing nothing more than his lawful Duty meekly to them: But I did not design to handle this Point, which might be tedious and critical to be rightly dispatched; which I leave to the wise and learned to handle, as when any great Motive may oblige them to do it; in which I did not think to interfere, but shall shortly conclude this part without much controversy of Argument but with some Advice as one not willing to find fault in a matter wherein the Occasion seemeth not very urgent to do it; but shall close this part with some brief admonition to the Quakers, or if there be any others into whose Hands this Piece may chance to come, who are Dissenters from the established Church of *England*; although they have liberty of Conscience, so called, according to their own desire; and as I lately intimated, I am well pleased it is so: That we have so gracious a Protestant King by the good appointment of God to reign over

us, and so mild and gentle a Government, willing to exercise the meekest bowels of Christianity towards all the several Sectaries of Christians amongst us in these the King's Realms and Dominions: The Providence of God, no doubt, is seen in this Matter, and his Mercy great towards them even in this Act of his Goodness and Providence. May it well please him for ever to continue the like undeserved Favours towards us. And I confess it is great pity if self-conceited Men take more Encouragement hereby to continue their unhappy Divisions, and make them any more unremoveable because they have Liberty of Conscience granted by the Government to separate from the established Church if they will, for I must ingenuously confess, that although I am in this Manner thankful to God, to see the meekest Bowels of Christianity, as I term it, exercised by the King and the Government towards all Parties of Christians as by the supreme in our Church, and happy Establishment; yet I am not so well pleased with their behaviour who cause needless dissension in these the King's Dominions amongst Christians, and especially not with the Quakers, whose Doctrine I suppose and seem to have proved to be most averse from true Christian Doctrine, of any others,

others I know of in the World; especially except they of the Church of *Rome*, whose Doctrine I am not well enough acquainted withal to make comparifon of it with Quakers, therefore between thofe two I beg leave to fufpend my judgment at prefent. But we all perceive that none feparate from the uniformed Worfhip in the eftablifhed Church with greater pretence of pure Confcience than the Quakers. Whereas, I am perfwaded, they might exercife a better and purer Confcience towards God and our Lord Jefus Chrift, would they but endeavour for Unity in his Church, and liften to the found Doctrine of his holy revealed Word, and join themfelves with Proteftants in the uniformed Worfhip of the eftablifhed Church, though they be not at all perfecuted or forced to fuch Conformity by the civil Magiftrate. Yet fo much the better is the right Action when done of free Will and Choice. And (I wot) this Advice may be feafonable to apply to many of the reft of our diffenting Brethren who are not Quakers, the chief Tenets of whole Doctrine taught, according to the revealed Word of God, with it, and by it, I do not in the leaft difallow or reprove, though my Difcourfe herein is chiefly to the Quakers and concerning

S f f 2

them.

them. Therefore, lastly, I beg leave to admonish them, or any others who do not already do so, to observe a few pure Sentences and Directions of holy Scripture for the Honour of God, and for the sake of Unity in the Church, and the Love of *Christ Jesus*. And those that I recommend to them in this Matter are the following.

1 Pet. ii. Submit yourselves to every Ordinance of Man for the Lord's sake, whether
13, 14, it be to the King as supreme, or unto Governors, as unto those that are sent by him,
15, 16, for the Punishment of evil Doers, and for
17. the Praise of them that do well. For so is the Will of God, that with well doing ye may put to silence the ignorance of foolish Men: As free and not using your Liberty for a Cloak of Maliciousness, but as the Servants of God. Honour all Men. Love the Brotherhood. Fear God. Honour the King. The last *St. Peter*, the
Rom. xiii. next, hear *St. Paul* speak, Let every Soul
1, 2, 3, 4. be Subject unto the higher Powers. For
5, 6, 7. there is no Power but of God: the Powers that be are Ordained of God. Whosoever therefore resisteth the Power resisteth the Ordinance of God. And they that resist shall receive to themselves Damnation. And so the rest in five following Verses.

Tit. iii. Again, he saith, Teach them to be subject to Principalities and Powers, to obey Magi-

Magistrates, to be ready to every good Work. Again, the same Apostle teacheth ^{1 Tim. v.} to love and obey Ministers, where he ^{17. 18.} saith, Let the Elders that rule well be ac- ^{1 Thes. v.} counted worthy of double Honour, espe- ^{12, 13.}cially they who labour in the Word and Doctrine. Again, with entreaty the same Apostle, We beseech you Brethren know them that labour among you, and are over you in the Lord, and admonish you, and to esteem them very highly in Love for their Works sake. And be at Peace among yourselves. And I conclude, if those notable Texts and pure Directions of the holy Apostles were well understood, conscientiously observed and obeyed by the general Part of our dissenting Brethren in *England*, it would be a prevailing and proper motive and means to unite us all in one in the established Church, and they would lightly be perswaded to conform with us, in the uniformed Worship and Service for the sake of Unity, and increase of Charity amongst us. And especially now I direct my Exhortation to Quakers who, I conceive, do aspire vastly too high in their own conceits. But I am perswaded, did they but rightly understand, and conscientiously obey those pure Directions of the holy Apostles as was intimated on free Will and Choice without any Compulsion
of

of the civil Magistrate, it would even make manifest that their Consciences would be no less but more pure, at least of better understanding, and much more in the right Way, whilest they endeavour'd meekly to increase Love and Unity in the Church, and were desirous not to diminish the first, or occasion the widest Separation and Breach of the last, amongst Christians. This would be pure Religion, and not self-conceited Opinion, and sullen behaviour, but to be humble-minded in a right knowledge of themselves, and the Word of God, in the Way to be made happy, to serve God the better, to be charitable and courteous, and oblige Men the more.

Hence to Mr. *Barclay's* 15th Proposition, p. 350. concerning Salutations and Recreations. I shall handle this last Proposition of his somewhat briefly, being a matter not quite so urgent and material to be enlarg'd on, as some others before discuss'd. His Words follow, "Seeing the

Eph. .

21.

1 *Pet.* i.

14.

Job v.

44.

Jer. x. 3.

Acts x.

26.

Mat. xv.

13.

Col. ii. 8.

" End of all Religion, is to redeem Men
 " from the Spirit and vain Conversation
 " of the World, and to lead them into
 " inward Communion with God, before
 " whom if we fear always we are ac-
 " counted happy, therefore all the vain
 " Customs and Habits thereof, both in
 " Word and Deed, are to be rejected and
 " for-

“ forsaken by those who come to this
“ fear, such as the taking off the Hat to
“ a Man, the bowing and cringing of the
“ Body, and such other Salutations of that
“ kind, with all the foolish and supersti-
“ tious formalities attending them, all
“ which Man has invented in his dege-
“ nerate State to feed his Pride in the
“ vain Pomp and Glory of this World, as
“ also the unprofitable Plays, frivolous Re-
“ creations, Sportings and Gamings which
“ are invented to pass away the precious
“ Time, and divert the Mind from the
“ Witness of God in the Heart, and from
“ the living Sense of his Fear, and from
“ the Evangelical Spirit, wherewith Man
“ ought to be leavened, and which leads
“ into Sobriety, Gravity, and Godly Fear,
“ in which as we abide, the Blessing of
“ the Lord is felt to attend us in those
“ Actions which are necessarily engaged
“ in order for the taking Care for the
“ sustenance of the outward Man”.

Having quoted the Words of that Proposition, and in my Margin pointed the Texts of Scripture which he proposes to maintain or justify his sayings therein, I shall make some brief and impartial Answer to his Words there, the Substance of which, I confess, may appear to contain much of Truth and Probability. And,
indeed,

indeed, in that Declaration he hath chosen the easier Part, to make appear, to see and prove much error in the vain Customs and busy Formalities of the World, and in the invented Fashions and Manners of Men, than to find Scripture and Reason to defend his own Doctrine and Assertions touching the People called Quakers, in respect to their Religion, in the Parts and Things already discuss'd, is apparent. But the Ground of his Words last quoted is sound and solid, touching the End of Religion, and also what is there said against the vain Customs of the World too, seeing many of the numerous dissembled Compliments used amongst many Men, are but Vanity and Mockery; serving to feed Pride and Folly, and to lead poor deluded Persons towards Perdition, *viz.* If the flatterers practice do not prove abortive, and the deceit of his Words be not happily discovered, they will do much Mischief, and do always tend to work Ruin to others, therefore ought to be carefully avoided both by the Speaker and the Hearer; that the Crafty do not delude Mens Minds, and that the Simple be not deluded with the flattering Speeches of others. Nevertheless, some true sincere and undissembled Salutations given in unfeigned Love, one needs not to doubt, are law-
ful

ful and convenient to beget Friendship and Amity, when given in truth and in sincerity of Heart. Some of the Texts of Scripture that Mr. *Barclay* has pointed to justify the Words of his 15th Proposition are suitable for the Occasion, and some of them but little proper thereunto; I shall repeat only some particular Points of his Argument herein: We must all confess it behoves all Men in general to beware they do not give undue or flattering Speeches and Titles to Men, nor dissemble with them in their Salutations and Words one to another, which beguile weak Minds and delude the Persons, and cause them to err in their Practices more and more and increase Sin and Vanity; we must beware then that we do not exceed Men's Deserts or Merits when we give them Salutations in manner of Commendation; but rather to do as St *John* teacheth, saying, My little Children let us *John* iii. not love in Word, neither in Tongue, but ^{18.} in Deed and in Truth.

1st, As touching Mr. *Barclay's* huge Commendation of the Piety of Quakers, his intimating Quakerism to be the Truth, the true Religion, and Way to walk in, whereby to fear God in preference to other Professions, p. 351, &c. his intimating that such Persons are happily converted

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and

Rom. xvi.
18.

and have reformed their religious Practice well, and that much for the better, who have deserted from amongst Protestants to follow Quakers. I must needs reject all that manner of his commendation of such Persons, as unsound and flattering Words, and mighty perilous to deceive the Hearts of the simple, since we want all Evidence and Proof for a right foundation and ground-work of Piety in Quakerism, and in Quakers too: But Men may be godly if they will, without following the Quakers to learn Piety of them: If they will believe and obey the revealed Word of God in the holy Scriptures, and improve his Grace bestowed upon them, and endeavour for Unity, and not cause Division in the Church of *Christ*; for I am persuaded it is a great Offence to God for them to separate themselves from other Christians in the Protestant Churches, and to cause Schism and Division, to say nothing here again of Errors of their Doctrine.

2dly, But as touching Mr. *Barclay's* asserting it is not lawful to give such Titles of Honour as, your Holiness, your Majesty, your Excellency, your Eminency; 1st. Because it is no part of the Obedience that is due to Magistrates or Superiors; 2d, Because we do not find such Titles given in Scripture when they speak

Speak to Kings, Princes or Nobles; 3d, Because giving undue Titles to them induceth People to lie, but to speak in a simple Compellation to them, as St. *Paul* did to King *Agrippa*, O King *Agrippa*! he judges more accountable as being more agreeable to the Example of Scripture: I answer in those respects he there speaketh; I consent there is much ground and reason in his Argument, and I judge that it might be best to follow a Medium between two Extreams in the practice of giving civil Honours to Magistrates; but I see no matter of error or harm in saying your Majesty to a King, since in that manner we honour him but as a Superior, a Civil Magistrate, as God's Vicegerent, having Authority in the Church and State here in Earth, not as having a divine Majesty: Yet, I readily consent that it is a great Error and a practice of Dissimulation to give Titles and Commendations to others which be not due and suitable to be given for their Virtues, Merits, Place and Callings, and it is a Sin of flattery in them who offer them to others out of due order. 2d, But if we honour a King with the Title, Most Gracious, we must have so much Charity for him to think that he is one of the best and most gracious amongst Kings on Earth, else I

confess that our Words in that Appellation cannot be sincere, but do favour of Dissimulation. But 3dly, to say your Holiness to a Man, I must confess I take it to be an abominable and a grand superstitious Expression, undue to give to any Man on Earth; for it is Almighty God alone who is in Heaven that is holy, and Holiness itself, and he alone to whom such a Title may rightly be attributed: And if we certainly knew who was the holiest Man on Earth, it were doubtless more safe to distinguish him from others by some other Appellation more proper to him, as being due to him, and to dignify him in due measure of Honour with some other Title. 4thly, I consent that very much of Mr. *Barclay's* Argument and Proof against several other Titles of Honour made too high and given to Men (See in his p. 356, 357, 358) are grounded upon sufficient Proof and Reason; and it behoves all Sectaries of Christians to take heed they do not give undue and superstitious Words to Men, and thereby sin against God: And such as saying, your humble Servant, your most obedient Servant, I confess I judge to be some improper and superstitious Words to say to Fellow Creatures and Brethren, for all Christians are Brethren.

5thly,

5thly, As touching Titles of Honour that be due to Magistrates and Superiors, they seem accountable to be civilly and modestly given, but must not exceed their due Bounds and Limits; and the due Bounds and Limits, I suppose to be these, if we may reasonably believe and judge in ourselves, that the Persons to whom we give such Titles of Honour be truly deserving of them; and that in the same measure and degree we give them, then we seem to speak Truth, and be safe in giving that manner of Salutation, according to the manner in St. *Luke*, who in his Preface to *Theophilus* greeted him with that Epithet, Most excellent *Theophilus*, in that we may suppose St. *Luke* judged, *Luke i. 3.* that *Theophilus* was a Man of most excellent Qualities and Virtues amongst Men. And agreeable to St. *Paul* greeting *Festus*, *Acts xxvi.* Most Noble *Festus*, in that he was a Governor dignified on Earth, and that by the Providence of God; for the same Apostle affirms else where, The Powers that be are ordained of God; but if we give undue Titles of Honour to Men, when we may know and do know they are undue, then our own Consciences will even accuse us for committing a Sin of Flattery and Dissimulation, and for abusing them therewith. But I do not
consent

consent with Mr. *Barclay*, page 359. that because we are not certain in ourselves that Men deserve such Titles of Honour for their Virtues as we give them, it is best to give them none at all, for how can we know their Hearts? But it seems reasonable that our good Will and Charity should extend so far towards them as to give them the Titles they seem to deserve, when we neither see or know of Reason

Page 360. why we should not do so. 6thly, Mr. *Barclay*'s Discourse of the singular and plural Number seemeth to me somewhat frivolous, and I shall not enlarge upon it. I suppose it is an indifferent Thing whether I speak to a Man in the singular or plural Number, as touching a Case of Conscience, if I speak according to the Custom of the Place where I live; and so that I do not design to magnify him, neither to honour him thereby, any more than I ought, or than if I speak to him in the singular Number only; since the singular and plural Numbers, are now both indifferently used whereby to speak to a single Person, and yet often the plural Number is frequently used: So that I think nothing is meant by it, but ordinary civil Esteem of the Person to whom we speak.

7thly, Touching kneeling and bowing to a Man, as reproved by Mr. *Barclay*,
page

page 361, and disallowed by all Quakers, though it was civilly used by *Abraham* and some other holy Men, as may be proved in the Holy Bible in the Old Testament, I shall not affirm whether it be convenient to be used when we salute Superiors, and give some civil Honour to them or not? I leave it to be resolved by the most wise and learned. I rather advise Men to use but little of it, but yet if they think meet to bow to any Man, they must do it with a right Understanding of the Action, as giving some civil Honour to a worthy Superior, and not at all in a Sense of divine Honour, as when they bow their Knees and Body to worship God. 8thly, Touching uncovering the Head, by taking off the Hat to a Man, that Mr. *Barclay* disallows, page 362, so doth *William Penn* and all Quakers in general; but (I wot) they know not well for what Reason they do so, but to manifest their High-mindedness, to seem wiser than other Men, seems nothing but Pride of Heart, singular and sullen Behaviour. The Action itself is not mentioned in the Scripture, yet the Design of it is taught in the Scripture, in that Men may lawfully, and ought absolutely to shew a civil Respect, and to exercise a civil Obedience to Magistrates and Superiors,

Rom. xii.

10.

Lev. xix.

22.

Rom. xiii.

1, 2, 3, 4,

5, 6, 7.

riors, and to have an unfeigned Love for,
 and shew a Respect and Obedience to
 Elders of the Church, and Ministers of
 the Word, for their very Works sake;
 1 *Pet.* ii. Duties plainly taught in the holy Scrip-
 13, 14, 15, ture by God's Appointment. So has he
 16, 17, 18. appointed, that there should be certain
 Orders amongst Men; and we are bid to
 honour all Men. And moving, or taking
 off the Hat, being understood to signify
 nothing else, but shewing that such Men
 own and acknowledge that there is Love,
 Respect, and a civil Honour due to Su-
 periors and Magistrates, and a Love and
 Obedience to Ministers of God's holy
 1 *Tit.* iii. 1, Word, for their Works sake: Therefore it
 2. seems but a Part of High-mindedness, or
 Pride of Heart and Ignorance, to disdain
 the modest Custom of taking off and
 moving the Hat, since nothing more is
 1 *Tim.* v. meant by it but an acknowledging and
 17. giving the civil Honour that is due to Su-
 periors, Magistrates, and Ministers, pro-
 ceeding of Love and Respect to their Per-
 1 *Thef.* v. sons, their Callings, and Employments of
 12, 13. great Use and Benefit in the World, as
 God in his Wisdom has placed, and made
 Superiors to others. Therefore to disallow
 the Custom is to deny to give the civil
 Honour and Respect that is due to such
 Superiors, and seems to strike at the
 Power

Power of the Magistrate, the sacred Duty of the Minister, with Desire to level all Men, the Prince and the Peasant, and to bring in Confusion into the World, instead of Love and Piety, and helping to establish that necessary Order that God has appointed to be observed amongst Men. And even now the young Man being a Quaker, doth level with the gravest Minister in his own Conceit, or out-strip him; and who knows how he would behave himself towards the Magistrate had he secular Power in his own Hand? 9thly, But Mr. *Barclay's* Discourse against Pomp and Vanity, Pride and gaudious Apparel, (from page 364 to 368) I allow, and shall not object against it; his Argument likewise against Stage-plays, Gaming, and such Vanities, I likewise allow, with his Proof and Reasoning against them; which things are hurtful to Christians, therefore not lawful to them, who should redeem and improve much of their precious Time in reading, praying, pious and religious Conversation. And yet, to take hold with the Objection, page 369, concerning Recreation and bodily Exercises, though they profit little, yet some innocent Recreations may be beneficial for the sake of bodily Health, and not be any Hindrance to Duties of Religion,

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when prudently used : But then such Recreations must be used to clear the vital Spirit of Man, refresh his Body and Mind, and not to hinder any of the Duties of Religion, or of his secular Employment ; but if such Recreation as is innocent in itself be too much used either to hinder any needful Duty of a Man's secular Calling of more Use and Benefit, or any of the Duties of divine Service, more especially, then it is followed to Excess, and must be laid aside, as unlawful and hurtful.

10thly, Mr. *Barclay's* Argument concerning Swearing (from p. 371 to 380,) I shall not much handle in this Essay, having purposed to do it briefly, in my thoughts upon Quakerism ; and do purpose to shew therein, that I judge what is called Swearing before a Magistrate *viz.* solemn bearing of Witness upon the Holy Bible, is not convenient to be enterprized upon any frivolous or ordinary Occasions which may be decided without it, but upon the solemn and urgent Occasions ; and then with great Caution, sacred Truth and Sincerity, for the decision of the greatest Controversies amongst Men ; and that I suppose it is often enterprized in this Age, and on some too light Occasions ; and which is the worst, it is sometimes abused to Perjury by unworthy Persons,

Persons, in Causes requiring solemn Witness ; yet it appears to be a solemn Act of Duty which may be lawfully enterpriz'd upon urgent Occasions, and that with great Benefit, when solemnly, truly, and piously handled, for the just decision and putting an end to Controversies.

11th, As touching profane Swearing and taking God's Holy Name in vain, all Men know or ought to know it is sinful and wicked, and to be eschewed as a deadly Sin : But as touching the bearing of solemn Witness before a Magistrate upon the Holy Bible, called Swearing ; those that cannot do it with hearty Belief and a quiet Conscience, solemnly upon needful Occasions, it seems to me just and reasonable they should be allowed to give in their Evidence as they can do it, without grief of Conscience at least, except on Occasions of Life and Death, provided they do it in solemn truth and sincerity. 12th,

Mr. *Barclay's* Discourse of Wars (from p. 383, to 390,) is handled with Reason and Truth in the Substance I do not deny, neither needs any Man to doubt but all good Christians ought both to desire and endeavour as much as in them lieth to live peaceably with all Men ; and in all single Offences and Quarrels of the least Moment, wherein Life and Livelihood

Rom. xii.
17, 18, 19.
20.

Matt. v.

may be secured from Violence ; no doubt each one ought rather to lend his Cheek to the Smiter than to follow the least Strife, much less begin Strife or Contention, but he ought to resist Evil : Yet even the Law of Nature teacheth a Man to defend his Life from Violence, and the revealed Law of God doth also allow it ; and it is very just and reasonable that a Man should slay a Murtherer rather than be murdered by him ; and one might enlarge very much in Illustration of this Reason, but I shall be brief in this Matter ; but no doubt a Man may lawfully endeavour to save his Livelihood, which is next his Life ; yet in my Opinion it is more safe for a Christian in case of good Conscience to part with his Money or Goods to a single Robber, than to force his Life violently from him to save his Money or Goods ; but yet not to be so tame as to connive with or encourage such Wickedness as a Robbery to pass unpunished ; but after many good endeavours made for the maintenance of Justice and peaceable Society in a Christian Common-Wealth, we do not readily perceive how it could always be obtained, or Nations to be secur'd from Invadors, if supreme Magistrates, Emperors and Kings might not lawfully command their Subjects to take
up

up Arms and serve in the Wars, to defend their Kingdoms and Countries from being invaded, and their other Subjects from being robbed, murdered, or spoiled; except most or all Men in the World were just and peaceable in themselves; but if ever they be all such, then there will be no need to take up Arms and go to Wars: But whilst many are unjust, wrongful and violent, it seems to be a restraint upon Kings and Princes to prepare War against such, to defend themselves, their Subjects and Countries: If it were otherwise, I do not perceive how Wars could appear to be lawful, or how Christians might safely or ought absolutely to take up Arms and serve in Wars to kill Men, if such Men they go to kill were not incensed against them as Invaders, Robbers, Murderers or Spoilers of their Goods or Countries; an unjust War being nothing else but a publick Robbery, Violence and Oppression, whatsoever Religion or Right may be pretended to be defended or regained thereby. But Mr. *Barclay* in his Argument (p. 389,) as I understand him, did not affirm that all Wars are utterly unlawful, but makes his Acknowledgment to admit of some in an improper Manner, in that he doth not tell us how all Wars might be prevented or avoided, (neither could he,

I wot,

I wot, otherwise than I intimated, that if most or all Men were just and peaceable in themselves, then might Wars be avoided) and yet he charges all Princes and others with Imperfection who go to War; That was his readiest way to get off, and make the rest of his Argument seem plausible, but doubtless, he should have defined how all Wars might be prudently avoided before he had imputed Error to all Kings and Princes that go to Wars to defend their Subjects, their own Lives, and known Rights, and their Countries, from Invasion and Wrong; for doubtless such Princes seem as greatly restrained to go to War for those Reasons, as a Man hath need and restraint to defend his Life from Violence, his Goods and Livelihood from Thieves and Robbers: But we need not doubt but all good Christians both desire and pray that there might be Peace in all the World, and that all Men might be at Peace and live in Love one with another. 3th, Mr. Barclay, in his Conclusion (p. 391) invites his Reader to commend his *Apology*, or merely begs a Praise of him as having commended it to him with its Harmony and Agreeableness to the Scriptures of Truth; he adds, “ I doubt not but thou wilt say with me “ and many more, that this is the spiritual
“ Day

“ Day of *Christ's* appearance, wherein he
“ is again revealing the antient Paths of
“ Truth and Righteousness; for thou
“ may'st observe the Christian Religion
“ in all its parts truly established and
“ vindicated, as it is an inward, pure, spi-
“ ritual and substantial Thing, and not a
“ meer Form, Shew, Shadow, Notion
“ and Opinion, as too many have hitherto
“ held it, whose Fruits declare they wan-
“ ted that they bare the Name of.” And
so he proceeds all thro' his Conclusion,
extolling Quakerism and Quakers in
their new Heterodox Opinion, (and re-
flecting upon others in the old Quaker
manner) with huge Boasts and little or no
proof of Truth in their Doctrine: And
there he begs the Praise of his Reader by
lying to him in an audacious Manner, as
first putting him in mind that he had
done what he intimated at first in his
Epistle Dedicatory, and elsewhere to re-
veal the Gospel again, and explain the
Truth again: But, I wot, I have suffici-
ently shewed and proved in this Essay,
that it was a most notorious and presump-
tuous Boast of him, and a false pretence to
say or intimate that he had revealed the
Gospel again, or that the Gospel was then
again revealed; and also that much of his
Argument therein is artfully set forth, and
has

has many notorious Errors in the whole *Apology*, with an artful bad handling of many Texts of Scripture he cited, as this Essay hath shewn, and in as much as he erred in so many substantial Points of Doctrine (contrary to his Pretences) so much are the ancient Paths of Truth and Righteousness clouded and darkened by his Teaching. And in as much as he had intimated he had taught the Truth in his *Apology*, so much devoid of Truth, but guileful are his Words again at last to intimate and reiterate his Pretence as if he had done it. Though I do not deny but his Words are true, and his Argument found in many Places and Points, in which he treats of moral Virtue and ordinary good Works or Obedience of God; and in certain Maxims of Knowledge necessary and obvious to all Men. Yet that doth not prove all the Scope and all the Tenets of his Doctrine to be true; nor the Quakers Opinion worthy to be embraced or followed. But we must firmly believe, and diligently hearken to the Word of God in the Holy Scripture, and obey that Word; and not be hasty to regard every bold Pretence to, and Sound of Piety, Virtue, spiritual Power, and what not, in every Sectary of Men, professing the Christian Religion, in some
found

found and true Tenets; who are greatly wanting in professing, doing and following the rest; as I suppose the Quakers, above all others, to be. But true Piety seems to sparkle and shine forth most in its own genuine Lustre, in those who endeavour for Unity and Concord in the Church of Christ, in Christians professing ~~some~~ Faith, and teaching true Doctrine; which Quakers yet appear to be as willing as the worst to divide, therefore separate themselves from us, who do seek that singular Blessing, upon the Foundation of a true Faith. But we may well perceive, that the worst of Mountebanks usually set forth their Counterfeit Drugs with a greater Noise of Praise and Commendation, than they do theirs, who keep to their own Shops, and they who sell the most wholesome, and the best Manner of that Sort of Wares and Goods. Accept my Metaphor, in this Case; which is a Truth known to many Persons. 14thly, and lastly, I shall consider somewhat of the manner of Discourse of Mr. Barclay, near the End and Close of his *Apology*; which I understand to be a Sort of Predicting or Prophecying of some Events, which he seemeth to have undertaken to foretel in his manner of Speech, (see page 392,) he concludes a Matter concerning

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cerning Quakers in the following Words,
 “ And though we be few in number in
 “ respect of others, and weak as to out-
 “ ward Strength, which we also altoge-
 “ ther reject, and foolish if compared
 “ with the Wise of this World ; yet as
 “ God hath prospered us, notwithstand-
 “ ing much Opposition, so will he yet
 “ do, that neither the Art, Wisdom, nor
 “ Violence of Men, or Devils, shall be
 “ able to quench that little Spark, that
 “ hath appeared, but it shall grow to the
 “ consuming of whatsoever shall stand up
 “ to oppose it. The Mouth of the Lord
 “ hath spoken it ; yea, he that hath a-
 “ risen in a small Remnant shall arise and
 “ go on by the same Arm of Power in
 “ his spiritual Manifestation, until he hath
 “ conquered all the Enemies, until all the
 “ Kingdoms of the Earth, become the
 “ Kingdom of *Christ Jesus*.”

1st, As touching those Words of Mr. *Barclay*, quoted, they contain a full Sense of Quaker Prophecy, I judge, is very evident ; but (I wot) it doth not yet appear, that they were yet fulfilled, or made manifest to be true and certain, by the Events that have followed, or Things come to pass in the World, since he wrote that *Apology*. But that the Quakers were few in Number in respect of others is Truth,

as when he printed that *Apology* I have read, which was in the Year of our Lord 1678, about 63 Years before I wrote this Essay. And before Mr. *Barclay* published that *Apology* Quakerism had had some considerable Beginning for 29 or 30 Years, according to the Account of it in Dr. *Lesley's* Books relating to Quakerism, to shew many Errors thereof. And as they were few in Number in respect of other Christians, so they are still a little Number of self-conceited Men. 2dly, That they were weak in outward Strength, it is certain they were likely to be so, because they were few in Number; but what Harm was that to them? Since Mr. *Barclay* saith, they altogether reject outward Strength, (from being any Means of their Increase.) 3dly, But that they are foolish if compared with the Wise of the World. I suppose many others may discern as well as I, that they appear to be as worldly wise as most or any others are. Therefore, that is another brave Air of Commendation of the Piety of Quakers, and of their Self-denial; but it appears improbable by their Practice in the World, to gain as much of it, as they well can, as other worldly wise Men. 4thly, That God hath prospered them (meaning in their Way,) so may it be as well said of
X x x 2 others,

others, to instance any other Sectary of religious Men; it often pleaseth God to suffer them to continue a long Time in their Way, if they be zealous therein; tho' they be even persecuted, some slain, and others dispersed amongst the Nations and Countries; to instance persecuted Christians, at many times (not Quakers) and dispersed Jews, or if they be somewhat troubled as the Quakers once were. But since Mr. *Barclay* wrote that *Apology* I do not suppose, that the Quakers have had any violent Opposition, or such thing from Men or Devils to hinder their Increase, but that little Spark of pure Light within, of spiritual Power and Revelation in Quakerism, and speaking in Quakers, as Mr. *Barclay* pretended, imagined, and intimated to be such a Spark of Light; it might however have increased much more than it hath, if God had pleased if it had had many violent Oppositions against it, of which (I wot) it hath had none such. Yet some sort of Opposition in way of Doctrine, Quakerism hath had (I wot) sufficient to shew the Invalidity of Mr. *Barclay's* Words, his false Prophecy, and rash Temerity there. I think, a perfect Blasphemy of a deluded Man, to pronounce, or say, that that little spark in Quakerism and Quakers, should grow to

to consume whatsoever should stand up to oppose it. And said he, The Mouth of the Lord hath spoken it. But nothing of that yet appears, to have been any Thing, but Mr. *Barclay's* mere (and yet great) delusion. But, I judge it is very evident that several Christians have stood up to oppose the Doctrine of Quakers, in a very great Measure, which they have written and acknowledged to be their own Doctrine, and taught their hearers (*viva voce*) according to the Tenor and Meaning thereof. But I am bold to hope that none of those Christian Ministers or others that so opposed the Doctrine of Quakers in Words or in written Books, ever did oppose or designed to oppose any thing of the Truth of the Gospel of *Jesus Christ*, or Christianity itself, or in itself. But they, it is doubtless supposed, and it is no less evident, they have shewed, that the Doctrine of such Quakers is not sound and true according to the Tenor of the revealed Word of God, and Gospel of *Christ*, some such were Dr. *Lesley*, and he did greatly oppose the Doctrine of Quakers in his Writings. The like did Mr. *Thomas Bennet*, Dr. *Stillington*, *Thomas Hicks*, *John Wigan*, and perchance others, Protestants and Anabaptists. None of which I trust were consumed for doing so. For I never

Acts xvii.
6.]

ver heard of harm that came to them for doing so. And that Prophecy of Mr. *Barclay* doth not yet appear to be any thing else, but mere Conceit, Imagination and Delusion. Which seemed also to expect and foretel, or pretend to predict or presignify some great Increase of the Quakers that they should turn the World upside-down as the Apostles of *Christ* are said to have done, and did once do in that sense there meant in the Acts of the Apostles. But the Quakers, it appears, never did any such Thing, though they have always seemed to have had the Ambition and Expectation to do it. Whilst they, ever since their first rise and Beginning, compared themselves to those Apostles of *Christ*, and their spiritual Gifts to those which the first Age of Christians had without the least Ground of Proof by any Works of theirs for their doing so, or that they are such Persons as those Christians were. But they have done it, as it were, even for a willing deceiving of themselves. 5thly, But, that God will still go on and prosper with his holy Arm and Power with a happy Work of Increase and Prosperity to the true Christian Church, I hope there is no doubt. But let Christians repent of their Sins, cleanse their Hearts, and so trim their Lamps to pre-
pare

pare for the coming of the Bridegroom, the Lord Jesus to Judgment, and for his unknown Day, and Days of Visitation to Mortals in this Life, when he will call them to depart hence, and go forth into another World and a State of Eternity. 6thly, And that the Kingdoms of the World, viz. in all the Earth, may become the Kingdom of our Lord *Jesus Christ*, I heartily desire and earnestly pray, that God, in his good Time, may well please to perform. But that all the World should become Quakers, I no more desire, than I little expect, ever to be. But that we may all serve God faithfully in the true Protestant Church, I desire and pray we may do, thro' the Grace and Help of our Lord *Jesus Christ*. *Amen.*

F I N I S.



